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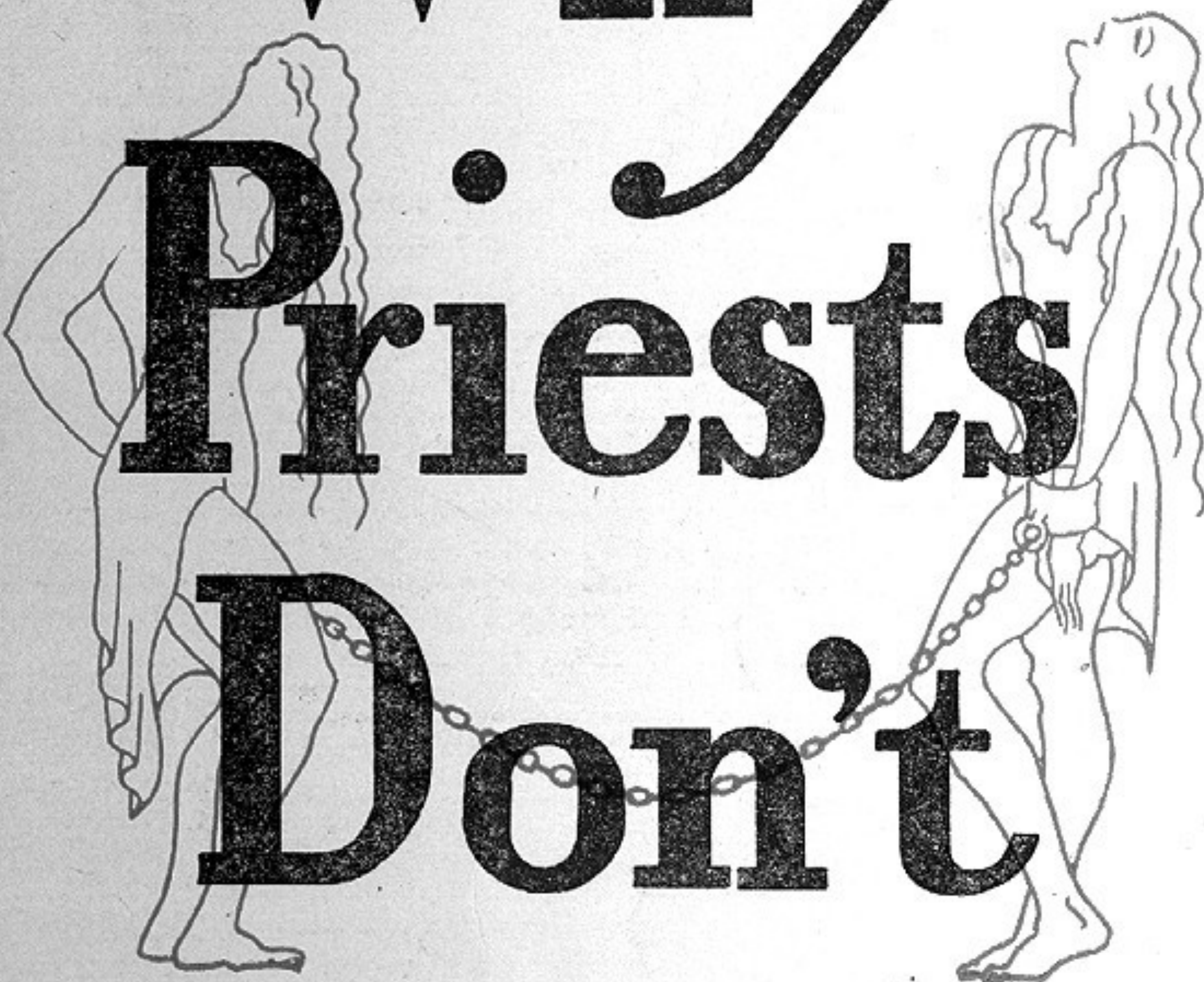
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**Why
Priests
Don't
Wed**

NOTICE.

My purpose in publishing the facts pertaining to this secret organization is to warn the honest public against one of the most dangerous associations of the age.

All persons who have due respect for the honor and virtue of their families, friends, neighbors, and country, ought to be thoroughly informed on this question of vital importance.

Additional facts will be given, and many names to which allusion is made in this Book, will be published the moment circumstances permit.

B. L. QUINN.

First published, Kalamazoo, Nov. 11, 1880.

Why Priests Don't Wed Or Rome's Substitution for Marriage

BY EX-PRIEST B. L. QUINN

Kalamazoo, Mich.

CHAPTER I.

THE INSTITUTION

In the year 1866, Pope Pius IX. sanctioned the establishment of one of the most appalling institutions of immorality and wickedness ever countenanced under the form or garb of religion; virtually adding another plague-spot to that vile body, that mother of harlots, Papalism, and thus giving to his clergy the right (which they had already taken in various ways) to use this *substitution for marriage*.

This organization, then, with all its glaring indecencies, its frightful operations, its unlicensed privileges, its revolting and heart-rending outrages against all virtue and religion, is only one more outgrowth of celibacy, one more hell-trap set for the unwary by the pious frauds of a system rotten with the accumulated iniquity of ages; a system that can flourish only through the ignorance of its followers, the blindness and indifference of Protestants, and the patience of God, before whose laws and teachings it *must fall*, as "He is not mocked, neither will His spirit always strive."

Many good, charitable people (Catholic and Protestant), revered the late Pope as a saint, believed the many *false* reports issued from Rome concerning his virtues and poverty, and contributed generously to the appeals made frequently by his hired tools all over the country; though his purity was no better than his pretended poverty; for while he claimed to be God's representative on earth, pretending to help and succor the poor and needy, ostensibly protecting the interests of the people, holding out promises of grace, bestowing worthless benedictions on the faithful; this infallible humbug, after deluding the people for over thirty years in this manner, died in poverty (?) with a fortune of twenty-three million dollars in one bank, over thirty million in other banks, and real estate, with sundry stocks, to the value of sixty millions, and more.

Poor old man? Pious fraud,
Who worshipped gold, far more than God.

Why did he not leave some of his ill-gotten gains, some of his "blood-money," to the people he deceived? Surely, out of such a fortune, his women and children could have spared a few million as a legacy to his impoverished slaves and subjects? No,—the heritage he left was this, "Substitution for Marriage," to be handed down as the Pope's "patent right" (or invention) wherever his Church gains a foothold in the land, giving as his reason for sanctioning its introduction and extension, that it was the only way to save the Church from public scandal, and exhibit the clergy as *pure* and unspotted

before the world, though allowing so many of them to satisfy the very worst passions of their nature.

So great had been the immorality of his clergy in all parts of the world, that this dear old saint (?) deemed himself justified in establishing these societies, so as to prevent heretics from discovering, if possible, the rottenness prevailing among them, from the lowest in office to the highest old grey-headed wolf in the fold.

Accordingly the best, safest, and most expedient plans were thought out and adopted for the enslavement of women, by making them "Blessed Creatures," or consecrated prostitutes, to be used as vessels of election by the "Reverend Fathers in God."

Thus, in many cities of the United States and Canada, there are flourishing societies, having the sanction of the Pope, and bearing the name of "Rosary," "Compline," "Sacred Heart," "Immaculate Conception," or such "pious titles" as may be calculated to awaken no suspicion. Understand, however, that *all* members of societies bearing these and similar titles are not initiated into the holy of holies, and have not been admitted to the *secret order* of "Blessed Creatures." No, no! only those who are especially fitted by disposition, training and selection are favored; for while many are called, few are chosen, the requirements being too important and diversified for the mass of people who are enslaved by the Papacy.

The facts and proofs in connection with this monstrous institution of infamy are abundant, and have been thoroughly investigated by several persons who were entrusted with the secrets, in some of the leading cities during the past year. The first evidence came through the confessional from some of the women who had been members, and who had left their former homes to get rid of the burden of such a life. In all cases examined, the badges, pictures, instruments, and printed matter were invariably the same; also the statements made were identical (in substance) throughout. There are now *in safe keeping*, three copies of the book which is used as the guide or manual of the confraternities, and although shown at different times and places, they agree as to the character and extent of the contents bearing on the *regime* or duties, etc., of the members, and are alike in size, print, and cover; moreover, they correspond to all the other copies furnished for inspection.

The interesting letters from so many clergymen written at various places and dates, are some of the most convincing and satisfactory evidences of the existence and criminal practices of this institution. The complete investigation of these documents, which are numerous, has removed every trace of doubt, misgiving, or uncertainty from the minds of those permitted to examine them. The presents of jewelry, and other ornaments, with the notes accompanying, serve to fully corroborate the testimony given, which is overwhelming and revolting in every particular, and stamps the whole affair as *the monstrosity* of the nineteenth century.

CHAPTER II.

QUALIFICATIONS

The priest who becomes a member of these societies must have served in the priesthood at least seven years. This is the general rule, to which there can be no exception, unless a priest be a special favorite with the higher powers; this favoritism is usually gained by wealth, political or social influence, fawning, flattery, or praise for his superiors in office, some of whom are as low in deceit and injustice as the cruel and dishonest Purcell, of Cincinnati,

who goes through life with a debt of over \$7,000,000 resting on his guilty soul. He and others have surely forgotten, or do not believe their catechism, which mentions defrauding the laborer of his wages as one of the sins crying to heaven for vengeance; and many people who have been defrauded by Purcell and his colleagues, now pour out the grief and maledictions of their hearts against this notoriously guilty name. When did Jesus or the Apostles keep banks, or peddle "the grace of God" for millions of money, and titles of arrogance and oppression?

In this term of seven years the priest will give evidence to his superiors of his capacity and willingness to deceive the people, dupe the female devotees, and play the polished hypocrite without chagrin or remorse, or he will prove himself an honest and truthful man, of Christian conscience and sincere convictions; if the latter, he is viewed with suspicion, as dangerous, hardly suitable for the priesthood, and certainly unworthy of admission to any of these oathbound secret societies, for he might be shocked at the *doings*, betray the church, or lead to an exposition of the fraud; or more than likely, he should be put out of the way (as many have been) by poison, administered by some of the faithful members, were he permitted or allowed to join.

Great caution is employed and required to prevent the public from knowing or even suspecting the existence of this institution in a civilized community, and the priest who is admitted is bound by solemn oaths and promises to secrecy in all matters pertaining to the organization.

The female, to be a suitable candidate for membership, must be perfectly pliant, docile, and obedient. She must be sound and healthy in mind and body, free from scrofula, and all impurity, as nothing diseased can touch the sacred bodies (?) of these "holy fathers." She must be considered good looking, if not really handsome, at least so held in the estimation of these priestly judges. She must be satisfied with all proof given in favor of the societies, and feel honored with the privileges and duties thereof. She must be above want, or poverty, if not wealthy. She must be willing to support, if need be, any Father who may be poor (or reckoned poor) as compared with some others. She must, if not sick, go at every call to serve *the Father*, or any of the Fathers who hold the office of President, Secretary, Treasurer, or Grand Chaplain. She must submit to any Father who may visit at her house, unless the act would be in danger of becoming known to any not members.

She must, if possible, attend all the society masses, and take part in keeping the altar, sanctuary, and vestments in good order, and must also pay her portion for the purposes of the altar when requested, besides paying twenty-five cents a month, or that sum every week, if at all convenient. This money is paid by all who are not "B. C.'s" but who are members of those religious societies, so that the "B. C.'s" have to do likewise to keep up the deception, and pay the priest for the honor conferred. "Can such things be, and overcome us as a summer cloud, without our special wonder?"

She must be ready to serve the priest immediately after mass, or before breakfast, if he selects her, and must not feel slighted because she is not called on any particular morning, as her turn is surely coming, and it would be wrong, on her part to be displeased with an act of the priest or bishop in this or any other office.

One great principle pervading the whole membership is that every "B. C." must deny the knowledge or existence of such a society, life, or body of women in the Church (should she be accused), under pain of persecution and death.

The penalties of the societies imposed on faithless members vary according to circumstances. Any "B. C." considered disobedient must be punished as soon as the officers can enforce the rules of penalty. After admitting her faults in the presence of her companions, she is condemned to fast a certain

number of days, to attend the sanctuary and altar an extra number of times, and humbly ask to be restored to her former good standing in the society. Extra fees are generally required for all violations of rule, and are accepted as a full substitution for penalties. Should any "B. C." become obstinate, she is punished until she submits, or persecuted, if necessary, till death ensues.

The nuns have one day in the week for what they call "chapter." The Mother sits like a confessor, to hear the Sisters confess their faults. She then gives each one a lecture according to the nature of the offense. If the nun is a member of this society, and confesses that she has refused a Father, she must listen to a long harangue on the necessity of guarding the honor of the Church, or on the evil of exposing the priests to the temptation of having recourse to females outside of the "Blessed Confraternity." As a penalty for this offense the confessing nun must seek an early opportunity of serving the "F's" as delay would be sinful, besides being obliged to fast, to kneel while the other nuns take their meals, and to scrub the dining room or kitchen floor several times when there is no need of it.

CHAPTER III.

REASONS FOR JOINING

The inducements held out for joining these societies are complex and varied, as different modes are required to suit the character, disposition, and bearing of the ladies selected; but as priests make women a special study, and have become conversant with the duplicity, artifice and cunning of human nature (by means of the confessional), it is only a question of time ere the victim is bound, sworn, and delivered to the tender mercies of her spiritual adviser. After the emotional nature has been worked up, as it were, to concert pitch, the sexual, or passionate, is then attacked, and success is, in nine cases out of ten, assured, as priests know exactly the kind of material they work upon.

How carefully, and with what specious arguments, these smooth-tongued villains ingratiate themselves into the favor of their flock, the initiated alone can tell; suffice to say, they rule, they sway, the bodies and souls of their dupes, touching as with a magic wand the secret springs of passion and lust, till, like a mighty chorus, the spirits of evil seems to congregate about them and revel in a villainy such as never before was perpetrated under the sanction of any religion claiming to be Christian, thus rivaling in enormity the worst and most licentious institutions of paganism.

It may seem strange that women, under any pretense whatever, would join these societies, or thus be made tools and fools of by these wicked priests, but when we recollect the training they have received from their youth up, and the absurdities taught them in regard to *eating the real body and drinking the real blood* of Jesus, can we wonder that women, in the habit of being enslaved by such a religion, believe in this Substitution for Marriage? The great wonder would be if they *did not* believe. Many of them are so full of passion and lust, that they gladly avail themselves of this means of gratification, so protected and secured by religion. Of course many are sincere in their belief and accept this wrong with all others characteristic of their Church. For a people who can be led to believe they *eat and drink* the soul and divinity of Jesus, can be led to believe anything.

The ornaments in the chapel are made to have a special significance, a hidden meaning bearing on these societies. To the minds of the clergy and to the initiated females it is clear that God and his holy Church approve and are highly pleased with the *sacred* duties of this institution.

The Church, or clergy, obtain complete control of the female's will, mind, heart and conscience, and then lay claim to facts (which the ladies admit) that the Papal Church is the true Church of God, established by Jesus and His Apostles, to govern and teach all who wish to be saved; that there is also much mystery connected with this Divine Church and its practices, and that it is the conscientious duty of every one, male and female, to yield a willing and hearty obedience to the voice of the priest, who is the true representative of Jesus, and the interpreter of God's Church, God's will, and God's mysteries.

The cushion on which the woman kneels, represents that on which Mary knelt to receive the heavenly message from God, through the mouth of his angel.

Every female in being persuaded to join must count herself as highly honored and exalted as Mary was, and must consider herself as promoted to a celestial dignity, far above the other women of the parish or city to which she belongs, as Mary was promoted to be the mother of Christ by the operation or on-coming of the being called the third person of the Trinity.

At first the female may be a little timid, and somewhat surprised to learn that the priest or bishop requires this unusual, apparently wrong, mysteriously right, service from her, and she may object, as Mary did, in her innocent fear, when she said on hearing the unusual announcement or demand, "How can this be? for I know not man"; but the priest, representing God's angel in this office, gently soothes the mind, and quiets the fears of his future spouse, by saying to her, "He who will come upon thee is not man, but is the holy one of God, and this union is pleasing to Him, and if any child be born unto thee as the fruit of this union, it will be holy and blessed; therefore I say unto thee, as the angel said to Mary, 'Fear not.' After this, the woman being convinced by the language of Heaven's messenger, that all is right, gives the priest complete assurance of her willingness to submit, by saying, as Mary said to the angel, "Be it done unto me according to thy word." Then there are a few mumbled words in Latin, a sprinkling of holy water, a blessing asked, and the feast is ready for the priest, who has accomplished by mock prayers and ceremonies what ought to send a pang through his accursed heart.

There is a picture hanging opposite the cushion representing the descent of the Holy Ghost in the shape of a white dove, signifying to the soul of the woman the approval of Heaven and the perfect purity of her submission in this relation to the priest, and coming as a voice from above to bless their union, and saying, "This is my beloved son, in whom I am well pleased, hear ye him, obey him, as he desires, as did the holy women of old serve Jesus." Another picture shadows forth the angel bearing to her the commission to become honored among women by joining this holy family. Would they like to see the picture of *that God* who says, "*Thou shalt not commit adultery*"; and could they see any significance in his eye, or hear any displeasure in his voice?

There is also a statue of the virgin Mary to signify the exalted position these females will occupy in the church, and in the life to come, for their fidelity in this matter.

The flowers denote the beauty, simplicity, and sweet-scented fragrance arising from, and adorning the consecrated relations between these "Blessed Creatures," and the Fathers.

The lights represent not only the joys of heaven, but the many bright spirits above looking down with beaming and sparkling eyes to behold these holy beings in the courts of God consummating this Divinely appointed act, which renders them pure and holy forever. What a set of chubby, dimpled darlings these blessed creatures ought to be if they are as fat as the rotund

Fathers themselves; possibly they are like the plump little angels that look as though they were frolicking or playing at roll and tumble in their buff, as seen on the ceilings and walls of their churches. The incense used at such ceremonies indicates the sweet odor surrounding such a life, and ascending to heaven as a perfume redolent with glory.

The "holy water" signifies "the grace of God which passeth all understanding," purifying their bodies, deeds, and souls, as members of this sacred order.

The book in the priest's hand denotes the authority and sanction of heaven. The altar typifies the throne of God. The missal, or Bible, betokens the voice of God pronouncing a blessing on the heads of His devoted children. The priest assumes to be a substitute for the angel, the Holy Ghost, or the person of Jesus. The surplice which he wears in this connection, indicates the purity of the holy spirit of Mary. The stole around his neck represents the power of Christ, and the bond of perfect union between Jesus and himself, and as binding the female who serves him to God through Jesus, so that by this tie of close union the woman and the priest are one, Jesus and the priest are one, as Jesus and his Father are one; thus the unity or *oneness* is perfected.

If all this be right, then Protestant ministers and other men have indeed made a sad mistake in being encumbered with wives and children. Why not join the Papal church, and swell the number of Fathers, not husbands, who have a plurality of spouses in Jesus, and then palm off their offspring to be supported by charitable institutions, instead of rearing and caring for them as true God-fearing parents?

Many arguments from the Scriptures are then introduced to persuade these women as to the propriety and Godliness of this institution, and it will be seen by the following examples how they pervert certain passages to their own destruction, and the defilement of many, but if the blind follow the blind, then surely they will fall into the pit of Papal corruption.

Now these Fathers and their Church teach these deluded women that Jesus used, in this peculiar manner, Mary Magdalene and other women, and that he pardoned the sins of many women, because they had loved and served him in this manner during his earthly sojourn. These men, although they honor and praise Him in public, thus ascribe to Him, in private, an immorality and passion such as so-called infidels have rarely, if ever, mentioned in connection with his career as a social reformer. But to justify their course of iniquity, and to convince their favorite female slaves that they are right, they maintain that, as Jesus acted so with Mary Magdalene and others, such actions, on their part, are virtuous.

They also adduce as an argument in their favor on this point, the fact that Peter, a great saint, was a married man, retained his wife and begat children while acting as one of the Apostles of Jesus, claiming that Christ approved Peter's cohabiting with his wife, when he went, as recorded by the evangelist, and healed Peter's mother-in-law. They quote the following words from the eighth chapter of Matthew, as found in their own Testament: "And when Jesus was come into Peter's house he saw *his wife's* mother lying, and sick of a fever; and he touched her hand, and the fever left her, and she arose and ministered to them."

They assert that the clergy, from the days of Christ to the present, have used women in this way, who were married to them privately, and blessed for their special comfort, though the majority of the people have been taught that such was wrong, and therefore not allowed. Then as a further proof, they read the language of St. Paul as found in the ninth chapter of the first Epistle to the Corinthians: "Have we not power to carry about a woman, a wife (or sister) as well as the *rest of the apostles*, and the *brethren*

of the Lord, and Cephas (Peter), or I only, and Barnabas, have we not power to do this?"

Again they say that the virgin Mary had many children, and prove it by the statements of her neighbors, who generally know all about such matters now-a-days, and as reported in the sixth chapter of St. Mark's Gospel: "Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? Are not also his sisters here with us?" They conclude, therefore, that Mary was the real mother of many children besides Jesus, but cannot tell, with certainty, who were their fathers, as Joseph was the only ostensible husband. Besides, they produce the example of Solomon, who had several hundred wives and concubines, and of the patriarchs and prophets, who were servants of God, though they, too, had several women that served them in this most ancient, natural, and Divine style of wedlock. What a plaything this Church and her fathers make of women, Scripture, God, and religion!

They also make a very extensive use of Paul's writings to Timothy and Titus. For instance, in the fifth and sixth verses of the first chapter of Paul's epistle to Titus, whom he calls his "beloved son," they discover these words: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst *ordain priests*, as I also appointed (ordained) thee; if any be without crime, the husband of one *wife*, having faithful *children*." Then they make such comments on these words, which are generally unknown to the majority of the people, as will cancel all doubt concerning the *authorized marriage of priests*.

To prove that the bishops of the true Church were married men, they quote the words as found in the second and fourth verses of the third chapter of Paul's Epistle to Timothy: "It behooveth a bishop to be blameless, the husband of one *wife*, one who ruleth well *his own house*, having *his children* in subjection with all chastity." Then to show that deacons ought to be married men, they refer to the twelfth verse of this same chapter and Epistle: "Let *deacons* be the *husbands of one wife*, who rule well *their own children* and *their own houses*." The eleventh verse of the same chapter and Epistle is then introduced to prove the right of having faithful women who must be considered chaste while serving the clergy: "The women in like manner chaste, not slanderers, but sober, faithful in *all things*."

Portions of the fourteenth and fifteenth verses of the same chapter and Epistle are then added as evidence that this was practiced in the true Christian church: "These things I write to thee, that thou mayest know how thou oughtest to behave thyself in the church of the living God, the pillar and ground of the truth."

Then the whole of the 16th verse is finally read with great emphasis and solemnity, as giving the key or explanation of such service and mysterious Godliness: "And evidently great is the mystery of Godliness, which was manifested in the flesh, justified in the spirit, appeared unto the Gentiles (women converted from Protestantism), is believed in the world, is taken up in glory." They say that their secret association is this very mystery of Godliness, and that the *deacons, priests and bishops* of the Church of Jesus were chaste while married and begetting children, and that each of these clergymen was authorized to have *one wife* and several women as his holy concubines, or consecrated mistresses, who rendered him this peculiar service, which was according to the desire of the "flesh," purified by the blessing of the "spirit," accepted by the angels, made known to many who had been so long deprived of the favor, embraced and practiced by the elect on earth, and was crowned with honor and "glory" in heaven.

In confirmation of all this they set forth the fourth and fifth verses of the fourth chapter of the same Epistle: "Every creature of God is good, and

nothing to be rejected that is received with thanksgiving; for it is sanctified by the word of God and prayer."

Then they bring forward the first, second and third verses of the same chapter to show that the Papal Church, and all others that forbid marriage and the use of meats, "are departed from the faith," are "giving heed to the doctrines of devils," are "speaking lies in hypocrisy." They say, then, that God has created meats to be used on all days without restriction, and that men and women are made to receive and enjoy each other, according to these words: "Which (things and persons) God hath created to be received with thanksgiving by the faithful and by them that have known the truth."

They admit that the Papal Church made a great mistake in trying to enforce celibacy, which, being contrary to nature and the laws of God, has been the source of shocking corruptions and scandal; but they maintain that this Church has, by Divine authority, substituted this blessed institution, rather than let the people discover that she had been deceiving them for ages on this vital question.

Furthermore, they also admit that the explanation of the words "*one wife*" as given by their Church, in their own Testament, is so full of absurdity that it would destroy the inspiration and bring swift disgrace upon her, if it were followed throughout and properly brought to the notice of her subjects; she thinks it best, therefore, to keep their attention away from that and other parts of Scripture, thus leaving them in ignorance of her many deceptions.

When taking the language of their Church in her explanation of these two words, they show how it really destroys the true doctrine of Paul, and leaves it both silly and senseless. To make all this clear and satisfactory to the minds of their ladies elect, they repeat the words of the Papal Church, as explaining the expression (or words "*one wife*," saying they mean that "no one shall be admitted to the holy orders of bishop, priest, or deacon, who has been married more than once." Now, if that be the true and correct meaning and interpretation of those two words, "*one wife*," it must, then, be equally correct and just to construe, or pervert, the remaining parts of the verses, and say; no one shall be admitted to these orders who has been "*blameless*" more than once, "*sober*" more than once, "*prudent*" more than once, "*of good behavior*" more than once, "*chaste*" more than once, "*given to hospitality*" more than once, or "*a teacher*" more than once; but this rendering would manifestly contradict and overturn all that people have believed on the subject since the beginning, as may be seen by the honest reading and view of the whole verse and passage. This places the Papal Church in a frightful dilemma before her own followers, and before all the intelligent people of the world; for she must admit that she has given a wrong explanation of these words, "*one wife*," to uphold her false doctrine on celibacy, or she must admit that, according to her explanation, no one is to be ordained a priest, bishop or deacon, if he has been blameless, sober, chaste, hospitable, etc., etc., more than once; but as this would imply and mean that a man, to be qualified for admission to any of these orders, should have been impure, inhospitable, ill-behaved, incompetent to teach, etc., etc., it would make her, in the estimation of all sensible people, a very dangerous guide, an unsafe and most fallible teacher.

These and other false explanations of the Papal Church, if discovered by her people would cause them to revolt against her, and abandon her teachings as pernicious and un-Christian, but as her numerous perversions and corruptions must, at all hazards, be screened and defended, her clergy feel justified in denying or concealing the fact that she has departed from the Apostolic doctrines and practices, or else they carefully observe a complete silence on all questions which, if duly investigated, would drive her to

destruction, and bring upon her the odium and contempt she has earned by a long, unscrupulous course of avarice, hypocrisy, deceit and carnage.

"*Audacia pro muro habetur.*" They use heartless arrogance as a wall to protect themselves and the wickedness of their whole Church system.

Their ungovernable avarice subverts in them fidelity, integrity, all principles of honor, and fills them with impudence, cruelty, irreligion, lust and gross venality."

CHAPTER IV.

INITIATION

To make the impression lasting, and give the form of sacredness and solemnity to the affair with its obligations, the Papal Church requires both the priest and female to observe many ceremonies at the time of initiation. Some of the pomp, show, music, pictures, candles, incense, bells, holy water, together with all the paraphernalia used by this Church on important occasions to lure in the ignorant and deluded, must be called into requisition for the purpose of mystifying or impressing the victim. The priest who is to bless or receive the female, is robed in cassock, surplice and stole. The female usually wears a white veil, kneels on a cushion before the officiating clergyman, who has power to bless and consecrate her for such holy uses, holding in her hand a lighted candle, while the priest asks her the usual questions; she answers all promptly, and swears to obey and perform all enjoined.

She swears implicit obedience to all clergymen who are members of the society, especially to him who shall be her pastor, and also to be most faithful in the discharge of all duties, particularly in not revealing the secrets, duties, or insignia of the society. She swears to watch the conduct and language of every female member, and to report the same to any of the priests or bishops having control. She swears to take part in opposing and pursuing, even to death, every member who may become dissatisfied with the requirements of the clerical members. She swears to defend every clergyman who is a member, on all occasions, and deny under oath, if need be, every charge or statement made against him by any member who may report to the outside world, find fault, or complain of the society or its proceedings. She swears to submit to punishment herself, in case she should displease her superiors in any of their demands. If she is a married woman when she is admitted into this order, she promises to be faithful to her pastor, and to consider him, if a member, and serve him in all things as her only true and lawful husband, blessed before God and His Church, and also agrees to abstain from serving her ostensible husband, as the laws of the Church are more binding than the laws of man. She agrees to get what money she can from her apparent husband for the support of the priest and Church, and to persuade him that she, though living in the same house with him, and receiving support as in former days, can no longer be as a wife to him, but has to consecrate her whole being to the service of God and His holy Church by trying to live a life of virtue and holiness, saying she would displease God, and defile her body, by being his wife in that one respect, and that it would be contrary to the vow she took when she became a member of one of the "Blessed Confraternities" belonging to the Church. Some husbands have actually believed all this, and out of respect for the apparent religious wishes and scruples of their wives, have lived and are now living in the same house, supporting and caring for them, supposing that God, conscience, purity, and religion, are the only motives actuating their once loving and truthful companions, whom they wedded in all confidence and love. As to the marriage heretics, or Protestants, the Papal Church holds, both theoretically and prac-

tically, as far as possible, that they are null and void, and that the offspring of such marriages are illegitimate, or in the language of the priests, "bastards."

This Church has therefore improved on the Christian style of marriage. The New Testament says no man shall separate those united of God in marriage. The exception to this law was adultery, and yet the person guilty of adultery shall not marry again, while the innocent party is at liberty to marry.

Now here come the favored ones of the Papal Church, armed with the Pope's "patent right," and claim the authority to separate those who have been legally married, laying hold of or clutching the victims for their own private use, lust, and gratification. God never can or will sanction such villainy, if the Christian record is true as bearing on this and many other questions of vital importance to the individual or family.

The Papal Church maintains that no clergyman belonging to her can be married, and does not consider the bishops and priests who have left her and married, as being at all married, yet secretly she allows her chief priests and bishops, who are members of these infamous societies, to make these deluded women believe that they, as members, are truly and honorably married, and so much so that they are not permitted to live *as wives* with their former husbands.

Can a kingdom divided against itself stand? Can God inspire and reveal certain laws to be as a light and a lamp to the feet of his children, and then destroy them by sending this Church to bring darkness, foul corruption, and death among his people?

When the females have duly vowed to serve the clergy, who represent Christ and the Holy Spirit, and have bound themselves to observe all obligations laid upon them, by giving every assurance, that henceforth they will serve all priests and bishops, obey, honor, and respect them as the pure holy representatives of Jesus—for in fact they consider all priests and bishops thus joined to them in holy wedlock, as Jesus or as the Holy Ghost—then the officiating clergyman concludes the ceremony by sprinkling the initiated with holy water, and bestowing upon her the name of "Blessed Creature," and thus by the initials "B. C." at the top or end of a note or letter, they frequently make themselves known to each other.

Now if all this be right for some, why not for all? If clergymen are allowed to have several women (married and single), why may not laymen, indulge in this manner? But what becomes of the commandment which says: "Thou shalt not commit adultery;" and another saying: "Thou shalt not covet thy neighbor's wife"? How can the foregoing commandments agree with the practices peculiar to this Papal invention? Are not such things contrary to the nature and principles of Christianity and virtue? and shall they not be exposed and abominated so that they may wither under the frown and heart-felt rebuke of every honest God-fearing man and woman in the land?

When a church becomes as a leper on the body of the community it should be avoided. The Papal Church, like the mouth of a serpent, has poison concealed for all who come within its reach; and many a true-hearted and honorable spirit that might have winged its way in joy and freedom beneath the starry vault of heaven, has been lured, by blind obedience, and charmed by the apparent brightness of this system, to ruin and complete destruction.

CHAPTER V.

INSIGNIA OF "B. C.'S."

"These 'Blessed Creatures' have certain badges or insignia, by which they can be easily recognized as members by the Fathers at home or abroad. That which is considered of most importance, and as the greatest deception when in Catholic families and countries, is the image of the Virgin Mary with the child Jesus in her arms. A very small neat statuette of the Virgin and child is given to each woman soon after, sometimes before, the ceremony of admission. A brass or silver case, with a tiny glass door or window in front, encloses the image; a covering of leather, morrocco, or silk is frequently used as an outside casing or protection for the more solid and costly case, lest it be damaged or broken. The Virgin Mary is made the queen or mother and protectress of the entire organization.

These "B. C.'s" pray to Mary to help them to be perfectly resigned to the will of the Fathers, as she was to the will and demand of God, and the operation of the Holy Ghost, as well as to Joseph and the holy men of old.

Then they are to beseech her to aid and assist them safely through all their efforts to prevent conception, and that if conception must take place to assist them in pregnancy and childbirth. They implore her to guard their bodily health, and to restore it if at any time it should suffer from any duty or service in the confraternity. They believe in the Virgin's willingness to shield them from scandal, exposure, disease, or death, while undergoing the operation necessary to produce abortion.

They are required to keep one of these images constantly in the house and as near their person as practicable, so that they may look through the little window or door, and see the Virgin and child, and pray to her for aid and protection.

Every "B. C." is expected to say daily the Litany of the B. V. M., or the beads of the Immaculate Conception, or the prayer, "We fly to thy patronage," etc. Some, if they have sufficient time, and are thoroughly devoted to Mary, or on the verge of childbirth, or any great trouble, say the Rosary, or recite the Little Office of the B. V. M., as well as they know how. The apparent piety of these women is in proportion to their sins, and the consequent dangers; and they greatly deceive honest, well meaning people, who are ignorant of the secret impurity underlying these pious performances.

Another badge of real membership is a pair of silken mittens, generally very white, and knit by hand. They cover the fingers from the middle joint up over the hand, wrist and half the forearm. If a "B. C." is a special favorite by reason of her beauty, etc., etc., she is honored by a present of a very beautiful pair from the highest officer, for the purpose of making her known to the fathers when in a strange home or country. These "Blessed Creatures" wear some of the insignia even in the best society without being suspected; for many Roman Catholic women belong to associations having some religious titles, while they have no knowledge of the hidden operations of the inner circles.

Then each "B. C." is provided with a ring, which is plain, and worn on the third finger of the left hand, as the wedding ring; or it may be worn on the corresponding finger of the right hand. As all ladies wear rings, these "B. C.'s" are evidently exercising a privilege common to all Christian countries without arousing any distrust. These are the articles generally used in public, and by them, or any one of them, with certain grips of the hand, a "B. C." can make herself known to any of the Fathers, without detection by strangers. But the most private and cherished articles of insignia are the *twelve* napkins or handkerchiefs used at any or every consecrated union. These women are taught that * * * * * as they call it,

of these Fathers is pure, holy, and precious, as was that of the Holy Ghost or Jesus Christ, and that it would be a sacrilege, a desecration of holy things, to allow * * * * * or to touch anything not blessed especially for its reception. Every female, therefore, while in the act of serving these Fathers, must have one of these handkerchiefs * * * * *

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* * * * * all these must be taken care of by the "B. C.," and washed apart from all other articles, and in the purest water (holy water, perhaps,) that can be found. Then all the water used for such purposes must be poured into a pail (it ought to be *blessed*) and thrown into some remote corner of the yard, where no one will be likely to desecrate it by walking on or over it, or it must be emptied into a "Sacrarium," and be carried by a pipe into the ground. They claim that every particle must be treated with as much respect and reverence as the particles of the consecrated host that adhere to the "purificator" or "corporal" during mass.

Now many of these Fathers visit Europe, Canada, and different parts of the United States, and in all their travels, they can recognize a "B. C." as easily as they can count the beads, or mumble a "*Pater Noster*."

If any change is made in the grips, insignia, letters, etc., etc., for the greater security of the members, the old features of recognition are retained until all members are familiar with the new; and even then sufficient of the old are continued to prevent mistakes. Safety and certainty must be preserved in these very important matters.

CHAPTER VI.

THE BOOK

A book containing the rules and instructions for the confraternity is given to every "B. C." about the time of initiation. It is of such importance that it must be kept in a very secret place. The moment any of them is suspected of infidelity to the order or its obligations, the book is taken from her. A portion of this book is devoted to private directions as to the care of the health, the cleanliness of the body, and the manner of using and keeping the napkins, or handkerchiefs. Regulations governing the several duties, as praying, attending mass, receiving communion, the paying of weekly or monthly fees, are given at considerable length. The language of several portions of this book will bear two interpretations; the hidden and secret meaning is known only to the initiated, while the plain, obvious meaning would not fully reveal the true character of the organization, of which it is the exponent or mouthpiece, though some of the technical expressions used might awaken curiosity, inquiry or suspicion, if a copy should fall into the hands of persons not acquainted with the doings of the societies.

There is no mention of place, or person, on or in the book, nothing written that would lead to personal or local exposure, or bring odium on the Church. This curious document has been printed for some years at one of the institutions of Papal education in the Western States, though the chief centers of distribution have been in the Middle and Eastern States, with one very important centre for the Southern States. This book, or manual, is sent from the printing office to these depots of distribution for the greater convenience of the members. Some of the head officers reside at or near these

centers, others near the printing establishment. Efforts have been recently made to have the printing done either in one of the Eastern or Middle States, and this change, if not already made, will soon be accomplished.

Though the printing establishment has been considered the headquarters, still the chief officer of the entire association resides many hundred miles east of it. A large supply of these books and insignia is constantly kept at or near his residence and cathedral; and no person can obtain a copy of this book without this man's endorsement, or a recommendation from one of the subordinate officers of the society. When this book is sent to a member, it must be sent to her pastor, if he is one of the F.'s, or to some one who is a member, as the greatest caution must be employed to secure its safe transmission and delivery.

For a long time the books were sent in packages of magazines, or other printed matter, but as that was considered unsafe, it has been abandoned for the safer method of sending them in sealed parcels. The Fathers often take a number of them in their trunks or satchels, as that is the surest and cheapest way of transportation.

A few months ago, some persons, learning of the existence and operations of these associations, watched the mails for the purpose of capturing some of these books, and found that many of the packages sent from that place were very *carefully* sealed; they could not open them, as the laws forbid the breaking of seals, or packages that are sealed. Thus the laws and the government, without knowing or intending it, are a protection to the circulation of a book which was written to aid in fostering the impurities of a set of lecherous bishops and priests, with numbers of their female subjects.

Should any "B. C." give an outsider a copy of this book with a key to its real and immoral meaning, of course the whole affair would be met by a prompt denial from those most interested. If her name, or the name of any other "B. C." were published, as it might be, then the disgrace of herself and family would be inevitable; the woman's guilt or connection with this bestial society serves actually to hide and protect the lewd operators and leaders. Still, there are a few whose vigilance has not ceased, and whose zeal is greater than ever to unearthen this villainy; and there are certain men and localities that are watched with a never-tiring and unflagging interest.

CHAPTER VII.

PLACES AND ARRANGEMENTS

A list of the females is usually kept in the vestry, priest's house, or school house, where the "B. C.'s" may see it every morning before or after mass, if they desire. There is a frame with a wooden back having many squares or blocks marked upon it, like a checker board, and on each square the name of one of the "B. C.'s" is written or printed. A hole is bored in each block, and in it a little peg is inserted. When the peg is out, the "B. C." whose name is in that square knows that she is required by the Priest or Bishop that morning. When the "B. C." is absent, her name is removed from the frame. In some parishes, however, the order of using the peg is reversed.

The Father, before leaving the sanctuary, after saying mass, notices where these "B. C.'s" have pews, or the places where they generally kneel during service. Then he makes his selection from those present. Having taken off his vestments, and made a *mock* thanksgiving halt of a few minutes in the church, he takes the peg out, or in some unsuspecting manner, makes known his good pleasure to the one elected, who gladly obeys, if possible. But if, through sickness, company, or other unlooked for circumstance, she

cannot comply, she whispers to the F. the fact, or hands him a note containing the excuse. In some congregations, every "B. C." knows the day or week of her service beforehand, and the necessary arrangements are completed in the confessional.

The priest's housekeeper, or so-called niece, even when she is a member, often becomes jealous of these favorite "B. C.'s" and manifests much reluctance if in any way she is to show courtesy or kindness while they are present, and many a tempest is raised in the priest's house by these fair inmates. So priests, as well as other men, are made to feel that "Hell has no fury like a woman scorned."

This criminal performance often takes place immediately after mass, and before breakfast almost every day when the F. is at home, and well enough to attend to his duties, this one included.

A common place for the performance of these special obligations is a room in the Father's house which is kept for that particular purpose, and is frequently taken care of by his housekeeper, if she be a member, otherwise the "B. C." who serves that day cleans and regulates it to suit herself. Sometimes there is a room reserved for this business in the parish school-house, whenever that can be done without awakening suspicion, or creating scandal. A neat little bed, called a bed of the holy family, is blessed by one of the F.'s, and consecrated to this use. A statue of Mary, with the infant Jesus in her arms, covered with a white veil, stands in one corner of the room. Two or more *blessed candles* are burning at the foot of the statue, or on a small altar which is usually kept in these rooms, or in rooms in the homes of these "B. C.'s". There are rooms elegantly and sumptuously furnished for this purpose in the homes of the higher dignitaries, in which these officials entertain for a considerable time their most favored and beautiful "B. C.'s". Some of these titled ambassadors of the Pope spend many an hour on their knees, reveling in the presence of, and fondling their charming *dulciana* or *nymph de pretre*. Many thousand dollars have been expended on these women, and many a time has the chant, with the words so often sung at the offertory of the mass, been poured into the ear of these adorable darlings. The choirs may not understand the meaning of the words, but the F.'s do know, and express *their* full, deep meaning, with all the fire of passion and lust, when singing or interpreting them for the amusement of the "B. C.'s," whose present thrills and inspires these holy men of God who rapturously translate in the quiet of the "blessed room:" "* * * * *". Then they ask, "Do you understand, my darling, *all* these words imply?" When they receive the answer, "no," they then say: "These words are sacred, and are used by the Holy Church of God to express the intense love and heart-felt desire I now have, at this moment, for you, and to embrace you as my true spouse in the Lord Jesus Christ! for the Church desires that the clergy, as married people, ought to show and feel the same burning affection and admiration for Jesus, for his people, for his elect and cherished daughters, of whom you are the most worthy, my own blessed creature, and lovely spouse." Such is a fair specimen of the language used by these pious F.'s when making over, or transforming, their flock of sheep, which, in time, become shorn of all power of resistance, and as pliable as wax or putty.

Protestants, together with Papists, have been very generous in patronizing big fairs, and swelling the treasury of this Church by liberal donations for the ostensible purpose of building a "new cathedral," "orphan asylum," or the support of seminaries, and various institutions of supposed charity, when, in reality, a large portion of such money has been expended on the persons, or for the entertainment of these "B. C.'s" while the remainder is retained for various uses, such as buying the favor of the Pope, for real estate speculations, for sundry securities, bonds, and the many popular stocks

that are put upon the market, to say nothing of the large supplies of "Holland Gin," "Choice Madeira," first-class "Cognac Brandy," "pure Bourbon," "Old Irish," and "Scotch Whiskey," strong enough, and fiery enough, to send a torch-light procession through their brain and stomach. *These supplies* are generally of more consequence to a genuine Papal priest or bishop than the presence of the grace of God. Imagine one of these *apostles*, one of these *poor, humble, abstemious* representatives of God having constantly in his cellar or vault from \$300 to \$3,000 worth of such stuff, while hundreds of his parishioners are starving for bread! And this is not a rare case, but one of very common occurrence, especially in the cities and large towns, or rich farming districts. Now, as it is a sin to rob the people, poor or rich, Papist or non-Papist, all those who conceal the fraud, or support this huge system of fraud, are partakers of her guilt. They who put their hands to pitch or polluted rottenness will surely be defiled.

Apartments are often fitted up in some favorite convent for one of these lordly Fathers, where he can spend a few days in private pleasure and meditation with his chosen "B. C." The excuse assigned for these episcopal visits is the giving of the veil, or receiving the vows of females who have abandoned this wicked world, and are prepared to devote their remaining days to God, or to that Church, in a nunnery. Some of the nuns are members of this secret organization, and are bound to serve the F.'s as the "B. C.'s" who are still in the world. Many of the nuns, like many of the priests, and few of the bishops, are not members, and know nothing concerning its existence, oaths, and duties.

Sisters or nuns are not allowed to become members of this secret society before they have spent four years in the convent after "making their profession;" they are not usually admitted, in fact, before serving five, six, or seven years after they have taken their final vows, and have received all the insignia peculiar to the sisterhood which they join. The parents or friends of the young ladies about to become nuns, attend the grand ceremony or wedding of these brides of Jesus Christ; which wedding may be only the foreshadowing of the real marriage, when, blessed anew, they become privileged to enter into the joy awaiting them in their union with these Fathers who are the true messengers of Jesus. Many priests of the diocese and vicinity are invited to participate in the festivities. A grand dinner or repast is furnished. The young ladies who attend school at the convent generally get a holiday, and right well do they enjoy it, as the sisters spare no pains to make all things pleasing and attractive. During the afternoon, the visitors return home. Some of the nuns resume their ordinary duties, others, with the pupils, continue the relaxation and merriment to a late hour, while to the eye of the public, the whole affair is solemn and impressive, and in reality it is.

The lordly celebrant, who, at times, was jolly, prayerful, and evidently absorbed in deep thought suddenly becomes very much fatigued, and quietly withdraws to the apartments so tastefully, and in some respects gorgeously, arranged for his special ease and pleasure. Nothing more is known to the public, unless the newspapers write up and report the remarkable event; and remarkable it is to find free women in this (America *vow* themselves, *body, brain, reason, will, soul and all* into that life of slavery), not knowing what may be required of them in the years to come by these spiritual vultures, not knowing the day when they may be dismissed in disgrace, or poisoned in secret, as many good women have been, for no other reason than that the bishop or superiress desires it for the gratification of personal anger, revenge, jealousy, or self-interest, which last is the ruling passion or motive in many instances.

But to return to the giving of the veil. The performance of his lordship in the forenoon was barely a circumstance, compared with the thrilling after-piece. Everything was done to make the "episcopal visitation" pleasing and successful. The silver for the table, with many rich ornaments for the rooms, were sent from the episcopal palace, for the occasion, lest the convent might not have a sufficient supply of costly and elaborate articles, fitting to do ample honor to the *prince* (the bishop) who had come to sojourn for a brief period in that abode. The best and most palatable food is provided in abundance. The choicest liquors are there from his own cellar. The cooking is *a la mode*, and all is done to perfection, as few persons know better, or can more fully appreciate the good things of this life than the rotund Fathers, mothers, sisters, or brothers of this Church.

When all things are ready, his lordship, who has been spending an hour or more conversing with his "B. C.," and arranging for the entertainment of the evening, is politely notified and escorted to the banquet chamber, that is just ablaze with candleabras or gas-jets, and the bright eyes of the fair guests. He enters, takes a seat at the head of the table, and when the favored few are seated in order, he "says grace," or asks a blessing. Some of the sisters wait on table, and consider it a great honor. Then the fun begins, the time being enlivened by laughing, talking, punning, and *repartee*, which cause the spirits to rise sometimes beyond the limits of true etiquette. To give additional zest to the mirthful season, some Cecilia in a room nearby performs upon the harp or piano, and sings a few classic pieces, or sacred melodies, with an occasional comic song interspersed, to give variety and humor. All this makes the hearts of those assembled glow and thrill with pleasurable emotions. Meantime, some of the sisters make preparations for a meeting of all the inmates, to be held in one of the large parlors or halls after supper. The bell rings, all assemble, and his episcopal highness, as full as a tick, is accompanied to his throne, or large chair, when one of the most beautiful girls, attended by others vying in loveliness, approaches his lordship, bows, and reads an address prepared for the occasion, in which all the good qualities that could be imagined as belonging to the best and greatest men, are described in glowing and elaborate terms. The intoxication of such eulogies enters into the very soul of this favored man, and he accepts all as true, though knowing and feeling they are as false as flattery and the prolific brain of an imaginative girl can make them. He is pleased, his heart is melted. While thus on fire with delight; joy, too ravishing for tears, runs like quicksilver through every fibre of his being, and beams like a sun-rift on his face; he then rises, and, in broken accents, says: "At this moment, my dear young ladies, I cannot find fitting words to express to you my feelings of gratitude and appreciation for the sentiments of filial regard and true esteem which you have just conveyed to me in the name of all the good sisters, and your dear young lady classmates, and in honor, I am sure, of those blessed souls who have made this day memorable on earth by severing their connections with the outside world forever, and have vowed to become the faithful spouses of Jesus Christ. Pray for them, my dear children, and for the other sisters, that they may have grace to persevere in this holy calling, and oh! may some of you be also blessed with a desire to leave this world, with all its vanities, pleasures, luxuries, and all those things that are so pleasing to the senses, and to follow Jesus Christ in all humility, with heroic mortification of the flesh, in perfect chastity, poverty and obedience, as the sisters, the priests, and the bishops do. Pray for all these, as I will pray for you all." Then one of the sisters gives the signal for all to kneel and receive the bishop's blessing, which he bestows by making the sign of the cross. He then seats himself again to enjoy a few more selections of music, some songs, and perhaps a chorus from the company. Then they may repair

to the chapel to attend the "Benediction of the Blessed Sacrament." "Night prayers" are said, and the young ladies retire for the night.

The bishop then goes to his rooms, which are adapted to his tastes, wants and privacy. A fair supply of choice things to eat and drink, is left on table. The "Blessed Creature," whether nun or woman of the world, is usually in the bed-room before he enters, or she soon follows him. All is hushed, save the gentle footsteps of the sisters, passing and repassing to extinguish the lights, and examine the doors before they retire for the night. Then the bishop and the "B. C." spend two or more hours in rapturous gratification, and finally close their eyes in repose, there to lie till "the grey dawn is breaking," when all crimes, all foulness, all deeds born of darkness generally terminate.

It frequently happens that, instead of a nun, some "B. C." who is a convert from Protestantism is invited by his lordship to meet him there, to spend some days and nights with him. When that is the case, the preparations are almost as on the occasion of giving the veil, and the sisters belonging to the convent, who know the whole secret, manage to disturb or visit him as little as possible. The excuse which the bishop gives for spending so much time with this "B. C." is that she, being a convert, needs much private instruction on many matters of importance pertaining to their religion; and of course he is supposed to be employed in making plain all difficult points of doctrine and practice.

He is decidedly *practical* with this "B. C.," but hardly so much so with male converts. He probably wishes to have the inscription that is hung up in his room, or elsewhere, verified in himself to the very letter," so that this "Blessed Creature," and others who *know* him *intimately*, can exclaim with truth and pleasure: " * * * * * " *"Thy rod and thy staff have consoled me."* As a certain priest (Father F.) once remarked of these private performances with these creatures: "The bishop, or priest, who devotes so much time to these converted ladies, is privately confirming them *in grace*, or *infusing* the faith in what *he thinks* the most natural and efficacious manner!"

The preference shown for these converts by the bishop, or priest, causes considerable unpleasantness, or even jealousy, among the nuns who, by being members of the organization, think they are more worthy of affection, and deserve the pleasures and privileges of their blessed marriage on such occasions. Yet, owing to their oath, they dare not complain, or attempt to expose the Father, but must remain silent and yield to his desires.

When the bishop wishes one of these converts to meet him at the convent, his own palace, or elsewhere, for the purposes described, he usually supplies her with all the money she requires for jewelry and other fixings to make her attractive and increase his happiness when in her company. Such a favorite "B. C." has often received from \$1,000 to \$5,000 at one time for one such visit. One of these "B. C.'s" received \$15,000 a year while she endured the service and continued faithful; another obtained the neat sum of \$30,000 one year, but then she was, in the estimation of the bishop, the very pink of all perfection. She had a cultivated mind, a fine physique, a classic head, and was a descendant of a family that once had rank, wealth and social influence. She became a member of this iniquitous society of "B. C.'s" and served many of the F.'s, from the chaplain of the nuns to the hoary-headed sinners who wear the purple and scarlet. She has been receiving, until very recently, large sums of money from these men, that she might be at ease, and be generous in her offerings to different churches. She gave a portion to help relieve—rather increase—the Purcell frauds and scandals in Cincinnati.

The letters of love and confidence which she, and others, received from some of these F.'s were rare specimens and morsels of the kind. Some were

teeming with amorous quotations from the pen of Byron, Shelley, Moore, and Shakespeare, and were sanctified, as it were, by the touching whispers of the Old Testament, particularly the gushing sentiments of the Song of Solomon.

This "B. C." had a small trunk filled with such epistles, rich ornaments, and valuable trinkets which she had received while so highly esteemed as a member of the organization.

In these letters, one could see the intense jealousy which these F.'s manifested, at times, against each other. In their great impetuosity or vehemence of feeling *they often gave the real names* of those whom they disliked, and wished to injure, for monopolizing the charms and loving services of her, or some one of the "B. C.'s" with whom she was acquainted. When sober, and sufficiently cautious, they signed only their initials, or the name of some saint, understood by the lady; but when under the influence of liquor, wrote names in full.

They generally, though not in every instance, wrote at the top or bottom of the letter, or in the "post-scriptum," the name of the place when the letter was written—especially if it were not the old place. They always gave the number of the house, the name of the street, or avenue, also the name of the street nearest to the one on which they had rooms ready for a grand time with the "B. C." One letter, or one parcel of letters, for they were kept in packages belonging to the respective Fathers, explained or cleared away any doubt, mist, or obscurity that might surround the schemes, purposes, operations, or names of either persons or places. The frequent flashes of anger, hatred, and revenge were at times amusing and terrific, serving, like the lightning's lurid glare in a dark and stormy night, to throw many gleams of light on the path of the weary traveler, assisting him to find his way with certainty and safety. This woman was, like so many of the "B. C.'s" full of passion, and of an enthusiastic, intensely emotional and religious character, having in her nature powerful elements of the romantic, sentimental and visionary. Her feelings overruled reason, especially in this Church and secret institution, and "she loved not wisely, but too well."

Her constitution began to weaken, she became diseased in body, so ill and feeble that she, at last, felt the cold, clammy chill of death touch her brow and freeze her vitals. In this condition, with the terrible uninterrupted pain of remorse gnawing at her heart-strings, the accumulated guilt of years resting like a heavy weight upon her conscience, she thought of her husband and children, whom she loved and honored before she had been converted to the Papal Church, and whom she had neglected and disgraced secretly. Tears of regret and repentance flowed freely from the fountains so long dried up, under the glare and evil influence of that religion of mockeries, whose frightful crimes are concealed from public notice, and are so enormous that few people will believe them until they have become victims.

Then, the thought of a frowning, displeased God, before whose bar of judgment she expected soon to stand, with the long record of impurity, made her form a resolution to abandon that life, if she recovered, and, in case of her death, to cause this "Substitution for Marriage," and the Church that upheld it and accomplished her ruin, to be exposed to the world. Accordingly, she placed many of the letters, badges, and presents received by her while a true "B. C.," in the hands of a trustworthy physician, and *two friends* in whom she had implicit confidence, with the earnest request of a dying woman that, after her death, they would publish an account of the existence and practices of these female secret societies, as kept in the very heart, head, and soul of the Papal Church, for the purpose of gratifying the lust of so many of her clergy.

She repeatedly requested them to do this work as thoroughly as could be done, but, *if possible*, to save her family from disgrace. One of the "two friends" was a priest, a hardworking, honest, temperate priest, not a member of any of these societies, but one who had been most unjustly and brutishly dealt with by a cruel fop of a bishop, and some of his vilest priests and hirelings. His knowledge of priestly, episcopal, and sisterly injustice, hypocrisy, and devilry in thousands of ways not known to the common people, was extensive, but this institution was too much for his belief, until he was thoroughly convinced by these numerous proofs, and the honest testimony of the lady preparing to appear before her Creator.

The lady recovered, however, but was so much annoyed by some of the F.'s, who still persisted in visiting her, notwithstanding her frequent objections, that she finally decided to leave that city, and with her family, seek another home, where she would not be known in person to any of the Papal clergy.

Sickness, of course, was the ground for leaving the city, and the excuse for refusing to serve these F.'s. She still retains many of the letters and presents, with a copy of the "Book," while she leaves the others, with another copy in the possession of the physician and two friends.

She was afraid to keep a lounge, settee, or sofa, in her room, lest one of these strong, burly, passionate Fathers might call when somewhat intoxicated, and *force* her to comply with his desires. So great was her fear that she often kept the keys out of the doors when two or more of these Fathers called together; and she usually left one door open towards the dining room, another open towards the sitting room or hall; while conversing with them, she appeared to be busy at some important work, and thus managed to keep herself at a safe distance from them when present. The only relief or escape from such tortures was a change to a strange locality, far away from their reach and control.

In speaking of the enormities known to her, she has no mercy for the system, and its principal leaders, who have drawn so many of their subjects into such abnormal, unnatural, and dangerous conditions, by their false teachings and baneful dealings. She laments over the dangers to which Protestants expose their daughters by sending them to convent schools to be educated. While admitting that many of the sisters are good, and will not intentionally corrupt the Protestant girls, still they *do* and *must*, if true to their calling, plant the seeds of Papalism in their minds and hearts, in just such a way, that, in time, the clergy can complete the conversion, and so draw them into these societies, if sufficiently pliant, and otherwise qualified. Thus the sisters prepare the way, although not always knowing the evil results that will follow. Such is this woman's experience.

She served as a spouse or consecrated prostitute to *nineteen* different Roman Catholic clergymen in less than *two years*. No wonder she loathes their doings, and fears their vengeance.

Another lady, a convert from Protestantism, was induced to become a "B. C.," and served thirty-seven different Fathers, all members of this organization. This indulgence brought severe prostration and sickness upon her, and death finally put an end to all her sufferings, and removed her from her devoted family, who never mistrusted her piety or virtue.

Another lady who had always been a Papist, and whose husband is yet a subject of the Papacy, served twenty-three of these Fathers. She suffered much in trying to produce abortions, but, by good nursing and medical treatment, partially recovered her health. She abandoned the society and persuaded her husband to leave the State.

Then, two unmarried young ladies, and real sisters, belonging to a highly respectable family, became initiated, and have served as "B. C.'s"; one

served twenty-eight, and the other served thirty-two of these Fathers. They have not fully abandoned the confraternity, but have not observed any of the rules, etc., for a year and more. They seldom go to mass, never pay anything to support the Church. Owing to their high position in life, they move in the most aristocratic ranks of society, without the least suspicion resting on them. They appear to have but little fear of the clergy and their female slaves, as they evidently know more than *can now* be published on this subject and they would expose the whole affair, in the twinkling of an eye, if they could only do so, and completely avoid the shame it would bring on their good parents, their many friends, and themselves for their having led such an impure life.

Three young ladies, children of Roman Catholic parents, have been members, and served, the one seven, the other nine, and the third thirteen of these Fathers. They have given it up on account of their own sufferings, and the cruelties inflicted on two of the members for disobedience to the rules and the Fathers.

Few physicians know of these associations, and their operations. Four or five know all the important facts. Those who are acquainted with some of the members and proofs, do not publish them lest they might bring ruin upon many worthy and happy families. Even the one requested by the dying lady to publish the affair after her death, hesitated through fear of injuring her innocent children and husband. Yet there are others who stand prepared to fully expose and destroy this moral plague, whenever they can do it without harm or detriment to the living.

These guilty Fathers, then, have been allowed to escape, and go through life with as much apparent security as though they were angels; many of them march at the head of processions, and impoverish their subjects with as much arrogance and avarice as did the old-time Fathers of the Inquisition, who gloried in burning, drowning, suffocating, and torturing, with all kinds of cruelties, tens of thousands of innocent beings, who desired to worship God according to the dictates of their own consciences, rather than according to Papal dictation.

In that Church, these men of today (with the cries of ruined young ladies and the blood of their murdered infants going up to heaven against them) take part in chanting the "Te Deum," "Gloria in excelsis," as did the Pope, and many of his clergy, after the horrid massacre of St. Bartholomew, while the streets of Paris were flowing with innocent blood, in August, 1572. The old spirit of cruelty, fraud, murder, and arrogance continues to this day, in that un-Christian system. Pretending to be God's own people, they readily quote such passages as the following, to justify their deeds of iniquity, and intimidate their victims: "The sword without, and terror within shall destroy both the young men and virgins, the suckling also, with the man of grey hairs."—Deuteronomy, 32d chapter, 25th verse. "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dog in the same."—Psalm 68, verse 23.

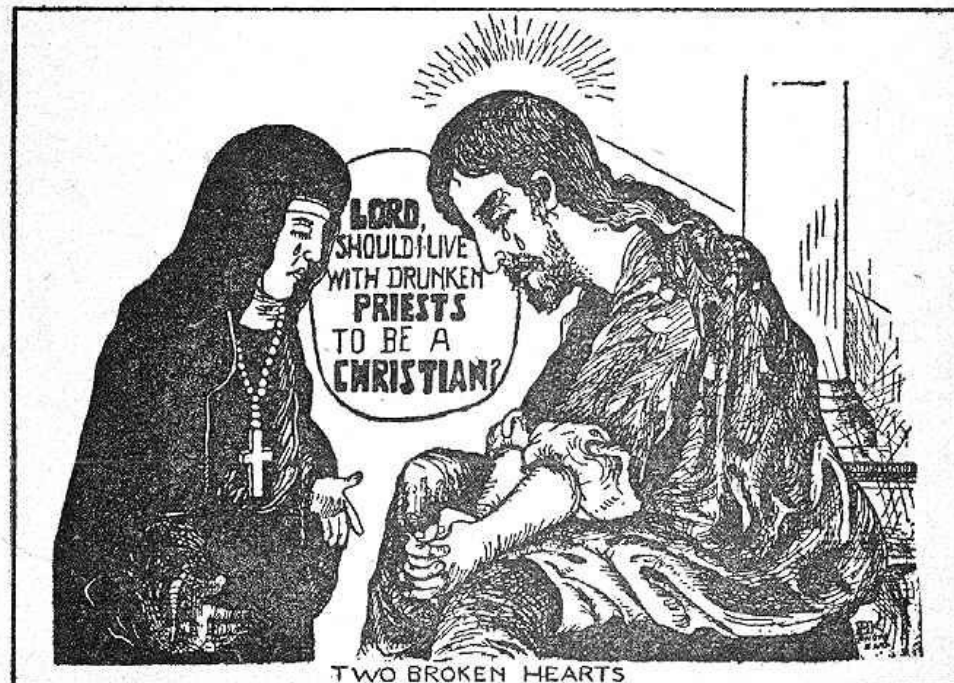
CHAPTER VIII.

PREVENTING RESULTS

Other means, besides the supposed power of masses, or the intercession of the Virgin Mary, are employed by these "B. C.'s" to prevent the results of these criminal marriages. The Fathers usually study such medical works as will enable them to prepare the medicines that will produce abortions, and thus keep this secret as they do all others pertaining to the Institution; but



THE CHURCH'S USE FOR WOMAN.



TWO BROKEN HEARTS

should the medicines prove ineffectual, then an instrument called a forceps, or other appliance, is used with success.

When the child is killed, in this manner, the priestly consolation offered to the mother is, that the infant has received "the baptism of blood," and is, therefore, happy in heaven. This cruelty is performed, in most instances, without a shudder or compunction of conscience, and with as much gratification and satisfaction as when they drink the blood of Jesus. A skillful physician may be called in very difficult cases, but in nine cases out of ten, these Fathers are the real murderers. One Roman Catholic lady, a physician, has attended a large number of such cases during the past nine years, as well as the victims of priests and bishops who were not "B. C.'s." She rebuked some of these men for their profligate doings, and asked them how they could say mass while leading such criminal lives. They laughed at her, and said, "What is the confessional for, if we cannot get absolution as well as other men?" This lady has been instrumental in saving the lives of many of these infants. Some of these children were placed in foundling asylums, orphanages, or other places of refuge, that would screen the Church from public odium; and a few of them were of the number of abandoned waifs found at door-steps, and by the wayside. Many people, Protestant and Catholic, contribute largely for the support of these institutions, little dreaming that they are feeding, clothing, and caring for the bastard off-spring of some of the Papal clergy.

This lady has often paid poor women for taking care of these infants at their own homes, to save the mothers from infamy, and she has been obliged to report that she knew nothing whatever of the parents.

Many of these women, having been demoralized by the clergy, become dissipated, and are often among those characters in houses of ill-fame, or those who are sent to places of reform and punishment. Others receive big pay to leave their homes, and say nothing about these men, and their escapades. They accept this, for they know that if they were to speak as they ought concerning the Fathers, they would be denounced by their own people, and by the clergy, and considered insane. The fear of persecution and death make many bear the wrongs in silence, that burn like fire, and while they long to cast off the burden of their souls, their lips are sealed with a terror which is intensified by the sad recollections of the cruelties heaped upon others who undertook to express their knowledge of these men, and their deeds of wickedness. Then, the impression made upon their minds through false teaching, that God will eternally punish all who speak against that Church, or any of the clergy, causes them to dread His anger; and it is not surprising when such language as the following is poured into their brain: "He will render vengeance to his adversaries, and will be merciful unto His land, and to His people."—Deuteronomy, 32d chapter, 43d verse. "For a fire is kindled in mine anger, and shall burn unto the lowest hell."—Deut., 32d chap., 22d verse. "I will heap mischief upon them; I will spend my arrows upon them."—Deut., 32d chap. 23d verse.

CHAPTER IX.

SPECIAL CASES

A most beautiful girl was, by priestly cunning and Church influence, seduced, and became a "Blessed Creature," belonging to a society in one of the chief cities of the United States. Her beauty and educational accomplishments made her exceedingly attractive to a large number of the Fathers, whom she served most gladly for nearly two years. After she had been sick

several times, through the brutality of these men, she became so disgusted with the society, and its horrid crimes, that she finally complained to some of the members, who, of course, reported her murmurs to the leading pastor. He paid a little attention to these reports, and soon asked the young lady to serve him. This the brave girl positively refused, when he coolly told her that she knew the terms. The girl, however, was very spirited, and wrought up to such madness by the heartless gang about her, that she again refused, and threatened to expose the whole concern, at the risk of her own character, which she counted of little value while in that particular frame of mind. This pastor, with the members who had heard her complain, seized her at once, and hurried her upstairs to the garret, and bound her round the waist with a strong rope to one of the posts, then fearing she was not perfectly secure, they procured a pretty heavy chain, and fastened her to a large beam, and thus left her to her own reflections, thinking, as they did, that she would soon repent and submit.

But in this they were disappointed, for they found they had to deal with a spirit as invincible and strong for right, as they were for wrong. They brought her barely enough bread and water to keep her alive had she partaken of their miserable allowance; but she, the once loved and petted idol, neither ate nor drank, and constantly reiterated her determination to expose and denounce the whole crowd, until finally the overburdened mind gave way, and she became sick and crazed in that temporary prison. In her fury and insanity she tore her long, beautiful hair out of her head, and cursed it as being one of the beauties admired by the F.'s. She also tore the clothing from her body into shreds, and sat there raving, cursing, crying, praying, while the consecrated fiends (Fathers and "B. C.'s") invited a few of their associates who were a little wavering or fault-finding, to witness the sufferings and punishment of that poor girl, as a specimen of what they might expect, should they venture to threaten, leave, or speak against the confraternity; and what is truly surprising, not one of these women, either by look or word, expressed the slightest pity or commiseration for the poor victim before them. On the contrary, some said: "Oh, it is good enough for her, for talking as she did, and refusing to obey the blessed Father; it serves her just right."

There is no telling how vice, when presented in the garb of religion, may harden and destroy every fibre of human sympathy or Christian charity in the hearts of men and women. And the cruelty of that Church alone has brought mourning and ruin to tens of thousands.

This unfortunate girl lingered but a few days, when death released the tired and worn-out spirit. Then the scene changes. In a dimly lighted chapel, with the smoke and smell of incense floating through the air, the altar draped in mourning, lies the heart-broken, abused girl, all unconscious of the mock prayers and empty ceremonies performed seemingly for her benefit, but in reality, to show that nothing is wrong, but all is well, all is proper, all is religious, all is in honor of the dead and living. Of course, only the select few know anything of the circumstances connected with her death; hence the pomp and show to delude and blind those who were ignorant of what occurred. A momentary glance at the dead girl (as, one by one, those present take a last look) does not reveal the horrible tortures that caused the death, or the frightful secrets and pollutions now shut in forever under the closed lips. There are no relatives present, no fond mother, whose keen, loving eyes might have discovered something wrong in the appearance of her child; no proud father to mourn over the one object his whole heart was wrapt up in; no brother or sister to mingle tears of love and affection over their darling sister's coffin—all is strange, all are strangers, all is mockery and deception. Yet thanks to God! all is peace with the once pure, innocent

girl, who was sent from a distant home, and entrusted to these spiritual sharks to train and educate her in their faith. That is the way they did it. Now let God and insulted humanity be judges!

A mother superioress, who knew of the foregoing case, and who was also a "B. C.," became very ill-natured and fretful, owing to jealousy caused by the too frequent warm loves of her episcopal superior for a dashing young lady convert, who became a member of one of these confraternities. This young belle had, by her many charms, turned the heart of this man from the superioress, who had loved and served him devotedly in days gone by. The young lady had often visited the convent, and had been his almost constant companion while there, much to the annoyance of the mother, who at last became so irritated that she took special pains to make these visits as unpleasant as possible for both parties.

Now the bishop had made this mother a confidant to many times to have a sudden or open rupture, so he, while trying to be only slightly disconcerted by her anger and ugliness, determined to have his own way, as usual, and at the same time get rid of her completely, yet quietly and in order. She had long wished to visit friends in Europe, as her physician had advised, and expressed her desire to have the sanction of the bishop for such a tour. "Now is the time," was all this worthy said, after thinking of this plan to be rid of her presence. Accordingly, a few words of apparent kindness were addressed to her, a large and well filled purse allowed to cover all her expenses, and the irate mother, having received leave of absence, and the bishop's blessing, was sent on her way, if not rejoicing, in a very comfortable condition of feeling.

Another and more pliable tool, was appointed superioress, and all went happy as a marriage bell for the venerable sinner. The voyage across the ocean was not so helpful as hoped for, and the mother was favored with a longer vacation, and another supply of money. This was the bishop's version of the story, but there are many who think she has shared the fate of many others, and has been put out of the way forever, lest she might, if living, become too troublesome to his guilty lordship, and his companions in crime.

A certain priest, who knew the particulars of these and many other cases, as well as the criminal conduct of this bishop, with two other nuns, has had a very narrow escape from death by poisoning. Three times within two years have these attempts been made. The poison was prepared and administered at the request of the prelate, who dreaded this priest on account of his knowledge of many facts, and was, therefore, most anxious to silence him forever in this manner. These doses were given to him either in his food, or in the liquors at table; once in the bishop's house, twice in the convent, where he stayed for breakfast after saying mass. A physician, a friend of his, was summoned, and examined the food as vomited by the priest; he found sufficient poison in it to kill a pretty strong man. The doctor, by his timely arrival and prompt administration of the strongest and best antidotes he had in his possession, saved the man's life. The priest suffered a great deal after his recovery from the fear of having to pass through the same ordeal.

Then the bishop advised a trip to Europe, but the priest did not feel strong enough to undertake such a journey. Then a trip to some of the American watering places was suggested, and the priest went to Long Branch, but remained there only a short time, for he discovered that a plan was adopted to destroy him in that place.

He returned, having resolved to stand his ground, come what might. So he arranged with his physician to watch the movements of those suspected. They employed a Roman Catholic man to assist him, when a certain bull-dog of a priest, who was high in the bishop's esteem, met the man, and asked him what he was hanging around that convent for. The man answered that he

was "attending to his own business," and "if there was nothing wrong going on they need not be afraid." Thereupon the priest struck the man; but he would not leave to please the savage. Soon after the man disappeared from the locality very suddenly, and has never been heard of since. The belief is that the poor man was put out of existence by poison, or in some other way.

The priest whose life had been so much in danger was appointed chaplain of a convent, and though his duties were extremely light, had a salary of \$5,000 a year given by the bishop as "hush money," as it was for the purpose of tying his tongue, rather than a stipend for services. The old serpent employed this apparent kindness to throw the priest off his guard, that the former plan might still be carried into effect. The priest fully understands, at this very hour, the danger of his position. What to do, he does not know; where to go, he cannot tell; as it is death to stay, and death to leave; and he feels that favors from this Church augur little that is good, no one knowing whether emoluments are fraught with the elements of love or hate, or whether the kiss of peace or temporary friendship may not be nearest betrayal and crucifixion, for the blood of Judaism moves and stimulates the body and soul of Papalism now, as of old.

One priest died from a loathsome disease, caused by his excessive indulgence with the "B. C.'s" and others. When on his death-bed, he declared to some members that he believed his soul would certainly be lost, not only for the life of impurity and intemperance which he had lived, but for continuing to teach people what he knew was wrong. He said he was sorry that he had ever heard of that Church which was his final ruin. He had been a Protestant minister before his entering the priesthood, and gave as his dying conviction that ministers who became priests, are, as a rule, among the most immoral, bigoted, dangerous men of that Church; they leave Protestantism without fear of persecution, but they have neither the conscience nor courage to abandon Papalism, which they knew to be false. He expired in dreadful agony of mind, requesting two of his consecrated mistresses to leave the society, and have it destroyed, if at all possible.

Another priest had no less than twenty-four of these women, some of them nuns; though a profligate and intemperate man, he still continues in charge of a large parish, and drives occasionally, in grand style, past the houses of some of the "B. C.'s" who, with their husbands, bow to him with all the reverence due a saint. One of the sisters teaching in the parish school, has been a favorite for more than five years, and has been obliged, at least three times in that period to retire from duty and public view while being freed from certain results of their intimacy. This priest fairly steams with liquor, but is allowed to continue as pastor, as he gives money in abundance to the bishop, and is a violent upholder of the Church in all its demands.

Another priest had the service of thirty-nine "B. C.'s," and one of them was his own niece, whom he had sent for some time to a convent school, and then kept her in this house; finally he ruined her, and gave her \$1,000 to leave that locality. She never recovered from the effects of the drugs given her to procure abortion, and is now a wreck mentally and physically. This man gave great scandal by his drinking and dishonesty in church dealings, yet he was retained in spite of the petitions of the congregation, as he was wealthy; he remained, and ruled as a tyrant till his death, which occurred but a few years ago. The present pastor is almost as bad, though much younger.

CHAPTER X.

GENERAL EXAMPLES

A sister who left the convent after she had been swindled out of her money and property by the nuns and clergy, was cruelly treated by her own brother, a priest, who desired her to return to the convent life. She refused. Then he pretended kindness by inviting her to spend a few days with him at a relative's house. She went, not thinking or expecting that her brother would do any harm to her, but she was deceived, and doomed to sad disappointment in believing that nature, or *his* religion, would prompt him to be humane. After she reached that house, he procured some drugs, and put them into the pitcher of water, which he knew she must use when washing her face. She used it, and the consequence was that she had scarcely wiped her face with the towel, when her eyes commenced to burn and smart. The pain became so intense that she had to be removed to the hospital for proper treatment. She remained there many months in great agony, and almost lost her eyesight forever. That brother still officiates, as a worthy priest, feeling that he was justified in burning the eyes out of his sister's head *for the good of the Church*.

A young priest, McG., was turned away from his parish by a bishop, commonly called "Jumping Jack," whose record is black with injustice to priests and laymen. This bishop wrote on a bit of paper the words, "*ex informata conscientia*," with a few other senseless words, and handed the document to him. He read and returned it, asking the meaning of the words, and saying, "In my opinion they don't mean anything." The bishop gave him no definite answer, but told him to leave. After the young man's departure, the "Jumping Jack" turned around and said, in confidence to a person in the room, "McG. was about right when he said those words meant nothing; for the bishops only adopt them as a vague expression to serve as a kind of protection to themselves when they want to get rid of a priest they don't like. They use it instead of giving details or reasons which cannot be proved, but which, in former years, got bishops into trouble." He then said that "McG. is not a bad man, but must soon go to the devil, for I am sure he cannot get a place on such papers." The bishops have agreed to stand by each other in dismissing and crushing all those priests who undertake to find fault with what the bishops do, in or out of council. This "Jumping Jack," who so easily disposes of his priests, lives in a palace, has an income of \$12,000 as rent from public buildings, \$5,000 a year from the people of his diocese, perquisites running up to \$1,500 a year, interest on \$70,000, besides \$15,000 in Government bonds in his house, bearing six per cent interest, payable in gold. He was offered \$250,000 for one church building, and the block on which it stood, but insisted on getting \$300,000 for it, though he never paid a cent of his own money for the property, but he and his predecessors had it scraped from the people through such tools as the poor fellow he so unjustly and abruptly dismissed from his *holy presence*; he keeps a mistress near his palace, and has given great scandal with nuns, and had to run out of one city at night some years ago on account of his doings with a young lady who had been engaged to be married to a respectable young man; and he has used the knowledge he got in confession to carry out his own vile purposes.

Another bishop who had been accused of immorality with the nuns of the Sacred Heart, was summoned to Rome, where he was imprisoned by his Church for his *public* scandals, and for the purpose of forcing from him the surrender of valuable property which belonged to himself personally. His successor obtained the prisoner's signature to the deed on promising to pay him \$2,000 a year as his support, but when he once had the title recorded,

he *never* paid the money. The exiled prisoner, who had thus been swindled, suffered so much torture of mind that he became insane and was rescued from that place of misery by two Protestant gentlemen who happened to be visiting Rome and found him there. He was then sent to a sort of a monastery where he died an idiot a few years ago; his death and idiocy having been caused by the bad treatment he received in the Church, or from the effects of intemperance and immoralities, as the heads of the Church have asserted.

The flesh of his successor was almost rotten when he died, from impurities and excessive drinking, but a high-mass and a grand funeral procession made the public bow in awe and be silent as to the enormities which some of the people and clergy know better than their prayers.

Another bishop had to leave his place, for letting the people have a chance to know that he was keeping many beautiful women in his palace as mistresses; that he was eating meat on all forbidden days, and that he squandered \$14,000 of the people's money in fitting up pleasure boats for himself and companions. Complaints had been sent to Rome, but no notice was taken of them until publicity was given of the case by a French priest, Father B., who had the facts printed in placards, and posted along the principal streets. The priest, knowing he risked his life in this transaction, fled for safety. The bishop had to fly at once, but was protected by a bishop equally as bad, who has been pelted with stones by *his* people, and had to leave the country for Europe, where both received support, and are allowed to officiate. Their guilt did not disqualify them for that Church, as they had saved plenty of money; the bishops and Popes are of the same order, and *must* stand by each other, if possible, till death. They are all successors to the Apostles; the priests are tools, agents, hired men, to do the bishop's chores or errands in the different congregations.

Another bishop, not satisfied with the companionship of several ladies, one of whom is noted as a pious convert, gave public scandal by keeping a mistress in a hotel not many blocks from his own house. Some of the Irish Papists know that he has a daughter, and they fear she will claim much of the church property as his own child.

Another bishop, who became an arch fraud, used to take a dashing young lady to Europe, besides having others when at home. He finally became a member of this organization of "B. C.'s." He spent large sums of money in adorning some of these "B. C.'s." His letters were seen by those who examined the proofs of this institution. He raised as a subscription from the priests, and other fools of the diocese, at least \$4,500, to meet the expenses of one of his love trips to Europe, when going under cover of attending the Vatican Council; he took the same dashing damsel, who, as one of his pet priests remarked—for he knew her at Fort Lee—"was able to jump over a stone wall any time of the day or night."

Another bishop was in love with a sister of charity, and gave rise to much scandal by keeping her in a room where confessions were heard, for over two hours at a time, and by being over intimate with her in the priest's house several times. The same bishop caused great indignation by his too frequent and amorous visits to nuns of two orders, the "Blue Nuns," and "White Bonnets." He had a pretty girl going to a convent school; he made frequent visits to the place on her account, and to feast his eyes on the other girls, and not satisfied with the feasting in the study hall or class room, he actually placed himself in that part of the yard where he was sure to have full satisfaction in watching as they passed to and fro in obeying the necessary calls of nature. He has promoted and retained priests in office whom he often charged with immorality, intemperance, dishonesty, and perjury, while he dismissed those who were free from such badness. He keeps a lady in fine style who has two children, supposed to be his own offspring.

Some priests used to save up all the money they could for five or six weeks, and then go to a city, for a spree or debauch, and spend both time and money with women of bad repute in hotels, or in houses of ill-fame; many, however, were so bold and fearless that they would, from time to time, drive in a hack from their churches to spend the evening, or most of the night, in one of these houses in their own parish, or at least in the city where they lived, and often stayed but a few blocks from their parish houses. They usually went in disguise, by wearing unclerical clothes, and by fastening on a big moustache or whiskers. The common maxims of these men being, "Do as you like, but never be caught," and "If you are accused always deny, but never admit."

A priest found his photograph in one of these ill-famed houses, which a neighboring priest had left there; he took his picture, and threatened to shoot the other priest.

Another priest had a pretty niece visiting him, when his assistant priest took such a fancy to her that he procured some drugs, and, having invited her into his room, tried to satisfy his evil passions with her; he tried to persuade the girl that all the consequences would be prevented by her using a little of the medicine, which he had prepared, and which, he said, "never failed." The uncle, on hearing of the affair, bought a revolver, and would have shot the assistant, had he not fled.

One of these priests committed incest with his own sister, and actually baptized the child, and entered its name on the church records.

Another was guilty of the same sin with his sister, and used to send her off (on pretended visits) to be freed from the results of their co-habitation; he was also criminal with a married woman and her daughter, who had a child by him, which was soon put out of the way for good; that same girl is living and married to a farmer in Michigan. He spent nights and days with another young woman near a place called "18-Mile Woods." He sent "hush-money" on the sly, to one of these women by his old grey-headed, perjured brother, who went under false names for years to screen the priest and family. The priest obtained most of his money by gouging and cheating the people, and the men who worked at the church, and furnished material for it. He still practices the same villainy, and is allowed to officiate by the bishop, who is as bad, and receives from him a portion of the stolen money. Truly, money covers a multitude of sins in the Papal Church.

The bishop of the foregoing priest caused a young lady to go upon her knees in the hospital and swear that a young priest, Father O., was the father of her child, although he then knew that she was perjuring herself; for he admitted, in confidence, afterwards that he knew positively from reliable sources, that one of the old priests was the true father, and that the girl had been sent in that condition to keep house for the young priest in the country, and that "the old priests of the city had often played such tricks for the purpose of putting their guilt on strangers, whom they disliked, or desired to ruin. The bishop, knowing all these facts, dismissed the young man, *"ex informata conscientia,"* and retained the criminals. He formed his conscience on perjured statements, which he caused for his own gratification in this case; and in another, on a certain Sunday, when he caused a man, who was a tool in the hands of a wicked faction, to go on his knees, and perjure himself in swearing to please him (the bishop), that he heard a priest say, that all bishops were bad men, and all kept women. Such a conscience is a poisoned fountain of injustice.

A certain party or clique of drinking, dishonest priests had banded together for the purpose of destroying a priest who, being upright in his dealings, avoided the company of these men. One of their number threatened to shoot this priest through the window, or cause his death by poisoning the

well of the priest's house, or have persons beat him to death. Others of the faction who had been sued for the debts they had left on the Church, and had been found out in their roguery, had hirclings burn the church building in the middle of the night, for the purpose of getting the insurance to cover their law expenses, and preventing the man who built the church from suing them for his just claims, also with the hope and determination to burning to death the priest in charge, and thus silence him forever in regard to the many wrongs he knew so well against them, deeming it a grand chance to put their guilt on him and so free themselves from all annoyance and exposure in the affair. Then, as they failed in putting the priest to death in this fiendish manner, they reported that he burned the church, and had received the insurance money.

One of these, called their "big chum," who circulated the false reports, was accidentally met by the very man whom they had misrepresented. The "big chum" was cornered when this priest asked him sharply about the falsehoods, and he denied the whole matter by saying that he had never spoken in any way, either public or private, against him; he tried to make his denials more emphatic by saying, "Any one who says I ever spoke against you in any way whatever, is a G—d d—d liar"; besides, "I never heard any priest or bishop say a hard word against you." This occurred in Father E.'s house not far from Chicago. Father E., who knew the "big chum," and others of the party or gang very well, and had witnessed this denial, etc., stated privately that the "chum" and his boon companions were the liars and culprits in the case, and were implicated in the whole plot, and working hard to screen themselves from suspicion by spreading these stories.

Some of this same party, including the bishop and his secretary, employed the Catholic vote to intimidate the Court from rendering justice to a poor man who had brought suit for wages earned while building that church. The money that should have paid for the church was used to pay for women, liquor, high living, and to cover up the crimes of some of the clergy who still continue as formerly.

A plan was adopted to murder another priest who had incurred the anger of some of these and kindred spirits, for his unwillingness to join their evil doings, and for his justice to the people. They prepared a grand supper and invited him as an honored guest. By accident the hired man discovered the scheme just in time to notify the priest of the danger, and thus saved his life. In that same city, a priest's mother and sister, together with the church, were burned to ashes to satisfy clerical rage and revenge. It will be difficult to find any city of its age and size on the American continent that has experienced so much real wickedness by papal clergymen and their tools as the city in question—and it is in Michigan.

One Irish priest continues to officiate there, though his whole record is covered with impurities, dishonesty, and perjury, and he has been at the bottom of most of the troubles and scandals that have afflicted the community from the time he burned the church in daylight, because he could not make the poor people pay for a farm and a grand new house for himself and relatives. According to the statements made confidentially by his reverend companions, "he made the balls and got others to fire them."

It is not surprising that a priest who gave a mission there, said that he never met such records of guilt in all his life as he found in that city, and that it was mockery for the priests and bishop to say "*Dominus vobiscum*" when they had the devil in their hearts.

An one of these priestly gatherings, or sprees, so common in some of the large cities, an angry dispute arose between two priests, and a fight began, when one killed the other on the spot with a hatchet. The murderer, who

was a member of a ring or clique of fast-living priests was fully sustained by his *conferes*. He, having confessed, received absolution, and still officiates in the Church, which endeavored to deceive the public by having a high mass over the body of the murdered man, and by reporting that he died of heart disease.

At a certain "Forty Hours" exhibition of hypocrisy, in a city where the people have been swindled for years by their clergy, a number of priests assembled who were bound together by ties of nationality, dishonesty, party spirit, and self-interest, as against the rights of their subjects, and all priests who dare speak in favor of the people. They resolved to oppose a certain priest who had been authorized by general and special letters from the bishop to collect money in all the churches of the diocese, for the purpose of paying a heavy debt which had been contracted and left by a priest whose sudden death had been caused by poison. They appointed one of their number as leader, and urged him to make trouble, and have the collecting priest assaulted, or dragged out of the church and kicked or crushed to death in the streets if he should dare to collect, especially on Sunday.

The priest, not knowing this plan, went to collect, as ordered by the bishop (who promised to stand by him, if any should oppose), when the leader of this villainous ring told the congregation from the altar that the priest who came to collect was an impostor, and that if the men had grit in them they would drag him out at once. The collecting priest then read his letters of authority from the bishop. Even this had no weight with the enraged brute at the altar, who sent for the police, and ordered them in the church, to arrest him. The priest very bravely and determinedly went to the railing of the sanctuary, and showed his letters, and said to the police, "Arrest me, if I have done wrong, but do not put a finger on me if I have done right, as I know I have." The police, finding they had been deceived by the lies of that swindling, impure, drinking priest at the altar, who was their pastor, left the church in shame and disgust. This pastor then had the doors of the church bolted against the people, and would not allow them to have another mass in that church that Sunday, though he and others preach that it is a mortal sin not to attend mass on Sundays, and holy days of obligations. He used over \$12,000 for himself and relatives, or female friends, that he raised for the Church from the people, instead of employing it to liquidate the debts which he put on the congregations, including a heavy mortgage of \$12,000 which he had placed upon some property without their knowledge. The bishop, who knows his infamies, called him "a liar," "a swindler," and "a scoundrel," but allows him to continue his operations in the Church, because he fears the family and cliques of priests to which the "scoundrel" belongs.

A very sincere nun, who had toiled like a slave in an Ursuline convent over sixteen years, was suddenly and without a day's warning dismissed because the superioress disliked her, and on the ground that the physician said her health was failing, and she could not therefore, perform the duties assigned her. The first intimation the poor creature had of the change was when the mother told her that it was contrary to the laws and spirit of their community to retain any sister who was unable to discharge all her duties, or who would be a source of expense to the convent. This very sudden and strange announcement nearly stunned and bewildered her. On a moment's reflection she started and ran upstairs to the chapel and poured out her sorrows and earnest petitions to the Virgin Mary, asking her to let her stay in the convent, as she considered it her home, and that, if it were God's will, she might die at once rather than be driven into the world which she had been persuaded by nuns and priests to abandon to save her soul. While she was thus praying and crying, three of the nuns approached with scissors and

cut the clothes from her body, put on old garments and hastily pulled her down stairs, hustled her into the hack and sent her from the only home she knew, the only one she had long lived and served in.

Little did these sanctimonious, pietistical, heartless sisters care for the feelings and thoughts which that poor outraged woman carried away, as she remembered, in her agony, the many years of toil and servitude given so cheerfully to the inmates of that nunnery, in the belief that it would be her home during life, in return for fidelity, piety, vows, and services. But like many others, she had served people void of conscience and religion, and discovered the deception when too late.

A Dominican nun who became the mother of a child by a curly-headed priest, was, with the infant, drugged to death, to shield the Church and sisterhood from further odium.

These few instances from the huge masses of such doings in the Papal Church in the United States and Canada are no more than a few drops taken from Lake Ontario; and, as compared with the deeds of Papal agents in all lands, they are as one drop dipped from the ocean.

A few bishops, and many priests and nuns, knowing such frightful evils to exist, and detesting them, have shed tears of bitter disappointment and regret when speaking of the sad condition of things in that Church which they have learned to despise, but which they must uphold while they remain within her folds and meshes. Courage, which should give wings to fly from such wrongs, is with them, but feeble, almost lifeless. Fear shuts out the light of freedom, and bolts the door of escape. The dread of persecution, calumny, neglect and death, compels them to continue as members of that system. Even against their convictions they remain unwilling witnesses of her crimes.

Some have been borne to the grave, the victims of broken hearts, with outward parade, that was of no benefit to either soul or body. Others, forsaken by friends, have sunk to rest with the poor, the stranger. Many have been left to rot in vaults (known only to those men who murder in the name of Jesus and the Papacy), and so to die with the black and blasting curses of religious men and women ringing in their ears, and the awful penalties of the Church resting upon their condemned souls. But in spite of these maledictions, many of those poor outcasts had learned to look in secret to the Fountain of all Light, had found rest and peace in His divine promises, and are now safe and beyond the reach of Popery and priestly malice. During the past ten years many preists have said, when speaking in private to friends, "Never would we have been ordained had we known one-tenth part of the villainy practiced in this Church, for it is not, as the ark, to save men, but as the deluge, to destroy; and the best and only proof in favor of Romanism, is the damned rascality of the whole concern."

This is the verdict of her own clergy, who have waded through her filth and rottenness, men who would gladly leave her iniquities, were they not sure that, like Noah's dove, they could scarcely find a resting place.

CHAPTER XI.

MORALITY AND IMMORALITY

Since the corruptions flowing from the celibacy of the clergy and nuns, have been so great in all countries, and at all times, the bishops have adopted *four rules* by which they determine the character of the priest. With equal justice these same rules are applied to themselves, for they are taken from the ranks of the *inferior* clergy, not for their virtue or learning, but through

favoritism, which they gain by some unchristian, cunning, or intriguing method of influence; their nature is not metamorphosed into perfection by their promotion in office or by the surroundings of their advanced position. The pole-cat is the same on the hillside as in the valley, and the scent becomes stronger as the animal approaches.

The first rule is: "Priests who are drunkards are impure and immoral without exception."

The second rule is: "Priests who are intemperate, but not drunkards, are impure and immoral, with a few exceptions."

The third rule is: "Priests who are fond of liquor, but neither intemperate nor drunkards, are impure and immoral, with many exceptions."

The fourth rule is: "Priests who are naturally and strictly temperate, having a strong dislike for all kinds of liquor, are pure and moral almost without exception."

Therefore, as they make temperance the basis and test of morality, it appears there are three impure and immoral priests and bishops for the one that is pure and moral in the Papal Church. This is the conclusion from their own standard, and must be accepted, as it is warranted by facts, and by a host of living witnesses. As the Church has a criterion of morality in her clergy, perhaps an explanation as to the *chief cause* of their immorality would be admissible and very profitable.

The wine, or (as that Church calls it) "the blood and divinity of Christ, is, in most instances, the first and main cause of their intemperance, and, therefore, of their immorality. The laws of the Church require the clergy to fast from all food and drink from the previous night until they shall have said or sung mass the following morning or forenoon. The stomach is usually in a condition to receive proper food rather than the wine which they pour into it during mass; and nature, which has always been opposed to Romanism, inflicts frightful penalties on those who disregard or violate the natural principles and laws established for man's well-being.

The wine stimulates the nerves of the stomach and, in time, produces undue irritation or excitement. The inflammation which is thus generated becomes a disease, or an intense craving for more and stronger liquor. To suppress, or rather satisfy and increase, this painful gnawing in the stomach, which affects, to some extent, the whole system, these priests and bishops are driven to drink more frequently and more abundantly. In a few years the majority of these men are very fond of liquor, if they are not intemperate or drunkards. Many who were thoroughly temperate men when ordained have been changed into inebriates in less than five years, by the almost daily repetition of stimulating or gorging the stomach with mass-wine, instead of suitable food or nourishment. The brain and general organization of the man suffer, and he becomes so restless that, often as a curative, the company of drinking, jolly, dissipated characters is sought and enjoyed, until the temperate and pure young man becomes thoroughly demoralized by that Church, with her laws and *wine*, which he had hoped and believed would fill him with all grace and virtue, instead of being the great cause of his ruin and misfortunes.

Many days and nights during the year are spent by these men in gambling, drinking, and carousing, at such times as "The Forty Hours' Devotion," "Month's Mind," "Priests' Funerals," "Confirmation," "Corner-stone Laying," "Jubilee," "Dedication," "Patron's Feast," or while attending the "Council of the Church," though they perform or rehearse their several parts at certain hours in the church like actors in a theatre.

On such occasions they are hilarious, profane, boisterous, obscene, and call the priest who gives them the spree "a d——d good fellow," and the more drink he furnishes, the more lavish they are of their praises; he is

termed for a while a magnificent chap," if he spices their festivities with the presence of a few of the "right kind of women," who "understand things perfectly," who can "chime in," and who have the real *esprit du corps*, women who are "up to snuff," without letting outsiders know the inside business; if all passes off without a great row, then they call one another by the euphonious name of "regular bricks."

As priests' minds are usually at rest on the question of how they are to get a living, they have, therefore, so much more time to devote to thoughts of ease, comfort, gratification, and indulgence. Had they the cares, anxieties, and occupations of other men, they would be less subject to the vices and practices that are so common and debasing among them.

Those who inherit from their parents a disposition to drink, or to immorality, find opportunities and material in abundance to feed the flames that burn and consume them. Honest industry, with reasonable cares, and the natural restraints of home and decent associations, are some of the remedies or preventatives which would have saved many.

One young man, the descendant of lustful parents, could scarcely control his raging lust for his aunt, his mother, and his sister while he was preparing for the priesthood. He was so far carried away by his passion in the seminary that * * * * * became almost a daily practice with him for years, though he concealed it in confession for a long time. The priest to whom he finally confessed this, advised him and urged him to keep out of the priesthood, but the infatuation was too strong, and he was ordained not many years ago for the diocese of Louisville, Ky., having, besides the inherent longing for ease, wealth, and notoriety, this hereditary passion, which has been intensified by much indulgence, to contend with, unless he should be admitted to this organization that might be a safe and ample escape-valve or reservoir.

CHAPTER XII.

THE LAST LINK

The last link that binds the "B. C.'s" and all Catholics who may have lost much of their early confidence in the Papal Church, is their belief in the necessity or saving power of "Extreme Unction," or the anointing. They fear their souls would certainly be lost forever if they did not receive this "sacrament," as it called, from the hands of the clergymen of that Church. Thousands cling to Romanism for this one reason, when all other arguments have been destroyed by her numerous corruptions, which they have witnessed so often with their own eyes.

They learn *this doctrine* from their catechism, from the sermons, and private instructions of these men, who make religion a mere trade for their own benefit. They believe that the priests receive in the "Sacrament of Orders" the particular power of forgiving sins, and that they are attended and appointed to administer this last means of salvation to those who are in danger of death. The following words of St. James are quoted to establish this belief: "Is any man sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord."—Chap V.; verse 14.

The doctrine deduced from this verse (the following verse being frequently omitted) is accepted as correct, inspired, and, therefore, infallibly true, since the words "priests," "church," "anointing," "oil," "in the name of the Lord," are given. They also learn from that Church that every Catholic who has attained the age or use of reason, and who is dangerously sick, *must* receive extreme unction. This anointing, then, is held by that Church

as necessary to salvation; hence the immense power she has over the multitudes who continue in vile submission to her unjust laws and demands, through fear of losing their souls should the priest fail or refuse to anoint them at the hour of death.

Now St. James does not teach the Papal doctrine of extreme unction, either in this fourteenth verse, or in any other verse, but differs from it, as the fifteenth verse very clearly shows, and he condemns, from the first to the fourteenth verses, such practices, doctrines, and men, as are so common and numerous in that Church. The examination of the fourteenth and fifteenth verses of this fifth chapter of St. James will serve in clearing up this matter, and give to honest minds information that will guide them in the right direction. St. James did not mention or mean in these two verses the Papal Church or its clergy, with their false doctrine of anointing, for the Papal Church did not exist at that time. He did not say that anointing would save the sick man; he did not say that the sick must be anointed by priests to be saved; he did not teach that the sick man should confess his sins to a priest; or that a priest could give absolution, or should hear confession; nor did he teach that the prayers of a priest, bishop, Pope, or the Roman Church could or would save the sick man, or anyone else.

If the word "*priests*" be correct, then two or more priests (not one) should be employed to rub the oil on the body, and send the soul sliding through the air to the invisible world.

But the word "*priests*" is wrong, for the Latin word is *Seniores*, which means *elders*, precisely as the Greek word *Presbuteros* in this fourteenth verse signifies elders. *Sacerdotes* is the word for priests, which is not the word used by St. James. *Senex* means old (or old), *Senior* means older (or elder), and *Seniores* being plural means elders or elders, which latter is more commonly used at present.

In the Christian church good men and true, being esteemed for their age and experience, were chosen to conduct the services, visit the sick, help the poor, advise the people, and free them from the bondage of false systems, church avarice, and despotism. No priests were required or employed to serve or officiate in the Christian Church, for Christ abolished the earthly priesthood and sacrifice forever in His Church, as St. Paul teaches in the epistle to the Hebrews. He says in the seventh chapter, twenty-seventh verse, that "Christ needeth not daily (as the other priests) to offer sacrifices, first for his own sins and then for the people's; for this he did once, in offering himself"; and in the eighteenth verse of the tenth chapter he says, "There is no more an oblation of sins," and in the twenty-sixth verse of the same chapter he says, "There is now left no sacrifice for sins."

The priests of the Papal Church teach that they offer an unbloody sacrifice, but Paul teaches that there is left no sacrifice. The priests of the Roman Church contradict St. Paul and themselves by teaching that they do offer a daily sacrifice, and by maintaining that they change the bread and wine, in the sacrifice of their mass, into the *real blood* and body of Jesus, and that they continue to offer this sacrifice, which is, therefore, bloody; for it cannot be bloodless, if they change the wine and bread into blood. Their whole doctrine is false, and they generally know it; for Paul declares what is true in saying "There is now left no sacrifice," neither bloody or unbloody "for sins," and he commands that *his doctrine* must be received as true, even if an angel should teach a different one. Again, in the tenth verse of the tenth chapter he says, that "We are sanctified by the oblation of the body of Jesus Christ *once*"; in the twelfth and fourteenth verses of the same chapter that Christ, by "offering *one* sacrifice for sins, forever sitteth on the right hand of God." "For by *one* oblation, he hath perfected forever them that are sanctified." St. Paul's purpose was to convince people that they

were to be saved by faith; by goodness of life, without priests and their useless inventions, as the priesthood, with its performance, had ceased.

The "church," in the true Christian sense, differs entirely from the Papal Church, as will be shown by the examination of examples and facts relating to this question. The Pope's clergy mean themselves when they speak of obedience or submission to the Church; supporting *the Church* means, in their view, supporting themselves, with all their demands; the voice of *the Church* means their voice; the laws of *the Church* signify their laws; and the doctrine of *the Church* is their doctrine. In fact the *Papal Church* means simply the clergy, particularly the higher grades of the clergy, with their interests and conveniences, no matter what definitions, or sophistical explanations, they may give to the contrary.

The subjects of the Papal clergy never take part in making the laws of the Church, or in appointing the pastors who are to guide them; they neither dismiss nor receive members as the early Christians did, but they are wholly deprived of their right to exercise the authority vested in them by the apostolic Christian church, spirit, principles, and discipline.

The Church meant the *people*. In the eighteenth of Matthew's Gospel this fact is clearly and prominently conveyed. Christ, as there reported, gave general principles for deciding cases of misconduct, and he made the people (or church), not the clergy, the judges, or the deciding and ruling body. He says in the fifteenth verse "If thy brother shall offend against thee, rebuke him between thee and his alone"; in the sixteenth verse, "And if he will not hear thee, take with thee one or two more"; (as witnesses); in the seventeenth verse, "And if he will not hear them, tell *the church*. And if he will not hear *the church*, let him be to thee as the heathen and publican." He did not say that the Papal Church or clergy should decide such matters. He addressed the people as "*the Church*," and said to them: "Whatsoever *you shall bind on earth* shall be bound also in heaven, and whatsoever *you shall loose on earth*, shall be loosed in heaven." He thus gave to *the people* the right, the duty and the authority to pronounce the binding or loosing sentence, and *their decision* when rendered on Christian principles of justice and equity would be ratified in Heaven.

He did not say that Peter was to decide the difficulties or regulations pertaining to the behavior, belief, or practices of *the Church* (the people) or the ministry. Peter was present on the occasion, when Christ gave this power to *the people*, and he did not understand that *he* or the other Apostles were the Church, or that they had then or there received this *binding* and *loosing* office, or jurisdiction which the Papal Church falsely claims to have from Peter, and from the words of this chapter, especially those of the eighteenth verse.

In the twenty-first verse of this same chapter Peter asks Christ, "How often shall my brother offend against me, and I forgive him? till seven times?" In the twenty-second verse, "Jesus saith to him: I say not to thee, till seven times, but till seventy times seven times." Christ did no place Peter above *the people* (or the church), but simply put him on a common level with others who might have difficulties, and left him under the obligation of submitting his case to the investigation and verdict of *the people*, the church, acting as the ecclesiastical court with full authority from Jesus to bind or loose as in their judgment was just and equitable. Peter felt bound to abide by the answer of Christ, or by the decision of *the church*, the people, and by the principles of forgiving his enemies or opponents 490 times, if necessary. Christ constituted the *Christian people* the *Christian church*, and he sent the the Apostles as a body of preachers, healers, advisers, and consolers.

The Papacy has, by violence, intrigue and fraud, deprived the people of the authority and power belonging to them; she has cheated them out of their privileges, as she has swindled them out of their property.

Since then, she will not hear the voice of Christ's church, *his people*, she must, therefore, be counted "as the heathen and the publican."

In the first verse of the eighth chapter of the Acts, it is recorded that "there was a great persecution raised against *the church* which was at Jerusalem, and they were all dispersed except the Apostles." The Papacy was not there at that time. In the twenty-sixth verse of the eleventh chapter of the Acts it is stated that "They conversed here in the church a whole year, and they taught a great multitude, so that at Antioch, he disciples were *first* called Christians." Where was the Pope's Church on that occasion?

St. Paul, in the fifteenth verse of the fourth chapter of his Epistle to the Colossians requests these people to "Salute the brethren who are at Laodicea and Nymphas, and the *church which is in his house*." This *church* was the assembly of Christian people who met in that house for worship, which consisted of singing hymns of praise, reading portions of Scripture, partaking of the Lord's Supper as a memorial of His goodness, and of the fact that there was to be no more sacrifice. The *church* in the house of Nymphas differed completely from that which is known as the Roman Catholic Church.

The "oil," as named and intended by St. James, was for the body, but not for the soul of the sick man, and he with the other ministers, not priests, of the Christian church, used oil as a healing remedy for the ailments of man's physical system. In the thirteenth verse of the sixth chapter of St. Mark's Gospel the correct view of anointing, or the application of oil, is furnished with definiteness and precision: "And they cast out many devils, and anointed with oil *many* that were sick and *healed them*." Oil was thus applied as a medicine or liniment to the body, as it is at the present time, but not as a spiritual substance or grace, whereby the souls of men could be saved. The Roman Catholic belief, as drawn from these words, and as imposed on so many unsuspecting people, is, therefore, *untrue*, and should be rejected by every honest man who appreciates the truth, or has proper regard for his own reason and happiness.

Saint James declares positively that, "The prayer of faith will (or shall) save the sick man." He gives prominence and emphasis to "*the prayer of faith*," as the means that will save the sick; and such a prayer can be offered by the sick man himself, or by some pious, faithful elders, or leading members of the Christian church, or by sincere, good neighbors, but no need of the mutterings or mumblings of the Roman Catholic priests. If they were required, why did not St. James say so, or mention them? This "prayer of faith," not the twaddle which priests or other hypocrites offer for prayer, makes it easy and possible for people to be saved, through the mercy of God, no matter where the hand of death may touch them, whether on land or sea, at work or amusement, in peace or war, in the glory and buoyancy of youth or the declining hours of old age; for without oil, confession, mass, priest, bishop, or Pope, the Creator will hear the penitent sigh, the prayer for pardon, and having absolved his children from their sins, will enable their souls to wing their flight to that kingdom eternal in the skies. "And the prayer of faith will save the sick man; and the Lord will raise him up; and if he be in sins, they shall be forgiven him."—James, chapter V., verse 15.

St. James commands people to be *just*, to confess, or acknowledge their offenses to *one another*, and to pray for one another that they may be saved, "for the continual (effectual and fervent) prayer of the just man availeth much." He does not say the prayer of a priest availeth much, or anything;

in truth, the prayer of the average Roman Catholic priest or bishop is of no avail, for he has neither Christian faith or justice in his heart, or daily dealings with mankind; his Papacy excludes his Christianity, for the one contradicts the other.

No sacerdotal trickery is necessary to save anyone, salvation being a matter that rests between man and his Maker. Every man must secure his own safe passage to heaven; he can not hire substitutes to send him through by a train of masses, indulgences, sprinklings, or oilings; one drop of the pure grace or mercy of God would go further in saving the human family than a tank full of Papal petroleum.

When the Roman Catholic priest goes to anoint the sick people, he usually makes them confess their sins to *him* that he may pardon them by giving what he calls absolution. Now if he can pardon their sins in that manner, there is no need of anointing them to do the same thing. Again, if he, by the confession, absolution, and anointing, has pardoned or effected the complete pardon of their sins, and has prepared their souls for heaven, there is no need for masses to accomplish the same object, and he is unjust in charging fees for masses which he says, or pretends to say, for the souls of the departed, even for the souls that he prepared for perfect happiness.

Then if all these interventions do not save their souls from punishment in the next life, the priest, if a humane being, and if he can prevent souls from torture by the application of indulgence, should instantly use this remedy in every case rather than let them roast or freeze in purgatory or elsewhere. No good man would permit his neighbors' children to burn if he had the power to rescue them; he would risk his own life, which is infinitely more than the mere words or motions of a priest over the sick or dead.

Money should not be the cause of releasing poor souls from torments, but it is well known that *money* is the prime mover, the propelling power, that causes these priests or bishops to do a *seeming act* of justice for their deluded followers.

Moreover, if the priest is sure that the souls are still suffering in purgatory, he must, therefore, be equally sure that all his previous appliances have not saved or rescued them.

If this church can control the will of God and emancipate souls, she ought to begin the work at once without any delay, and convince the world that she has done so by giving the date, the hour, when she set them free, as well as the names of those that are in purgatory, or that she has taken out of it.

There is not a priest living that can tell with certainty how long any soul has been in purgatory, how long any soul must remain there, when any soul was released, how it was rescued; not one can tell how much good or how much evil his performances have done any soul; in truth, he doubts all he does in the Papal *farce*, and looks upon it as a dramatic display of useless nonsense. The first and last thing they do understand with accuracy and readiness is *the money*. They must have that whether the souls be saved or damned. They will offer masses for the souls in purgatory and keep them there just as long as the living are such fools as to give the money; when the money ceases, the masses are not said. Money is the Alpha and the Omega of their belief.

When a man's sins are forgiven, he is usually freed from punishment. If a father pardons the offenses of his son he does not immediately afterwards put the son in prison. The prodigal, as mentioned in the gospel, who repented and returned, was not rejected or thrown into prison or a dungeon, but was received with joy by the kind and forgiving father. The Almighty Spirit, the Heavenly Father, will accept the repentance and prayers of his children when sick or dying, will pardon their sins, and take them into the happy home

provided for them. He does not desire his children to be robbed here and tortured hereafter to suit the greed and falsehoods of that Church, from which He calls all people by voice of the angel, as recorded in the fourth verse of the eighteenth chapter of "The Apocalypse": "And I heard another voice from heaven saying: go out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."



THE DEVIL'S PRAYER BOOK

BY WM. LLOYD CLARK

We have just issued from The Rail Splitter press a new edition of "The Devil's Prayer Book," an exposure of auricular confession as practiced by the Roman Catholic Church. It is a great eye opener for husbands, fathers and brothers. No male relative is allowed to be in the confessional or to be so located that he can hear the questions asked his wife, sister or sweetheart during the ordeal of confession. When you read this book you will know why. The book has an illustration showing the attitude or poise of both priest and women while in confession. It also publishes the questions which the priest is compelled to ask his female dupe through the hole in the wall before he can grant an absolution. It also contains other valuable information. This office is able to produce a book of this kind for the reason that we own one of the largest if not the largest and most complete Anti-Papal libraries in America including the secret works of the church. You get in this book for a trifle what it would cost you a vast sum to accumulate if you gathered the information at random. It would also cost you the research of a life time. Mr. Clark commenced the work of building a great patriotic library over forty years ago. He has succeeded in accumulating a vast collection of the most carefully guarded secret works of the church and you get the benefit of his tireless labors in this book for the insignificant outlay of twenty-five cents. The material used could have easily been elaborated and padded out into a larger volume and sold for two or three dollars. But it is the purpose of this concern to reach the masses and this matter has been accordingly condensed in a document within the reach of all. It is for MEN ONLY and should be kept out of the reach of children. It is a book for real red-blooded HE-MEN. The price is 25c for single copies or five for \$1. We want agents in every community in America to peddle this book. You can make big wages selling it. Go to your lodge and sell two or three hundred copies in a single night. To those who will act as our agents we will make a rate of \$12.50 per 100 post-paid, cash with order. This is the best chance you ever had to make fast money and do good at the same time.

CONVENT HORROR

BY BARBARA UBRYCK

The accurate and official story of a beautiful girl outraged by a lustful Roman priest and left to languish for 21 years in a loathsome Papal dungeon eight by six feet square. No sanitary provisions. No light or sunshine. No fresh air or ventilation. Compelled to live on black bread, moldy potatoes and stale water. No change of clothing, garments rotted away and the poor victim of priestly lust and Roman malice as naked as a wild beast when discovered and liberated. Outraged night after night by a lustful Roman brute then left to suffer the most unspeakable horrors ever endured by a human being for twenty-one years. A correct and truthful story of the most horrible thing in human history. We have printed a large edition of this book. We are appealing to the patriots to read it and help us get it into the homes of the people. Front cover contains an illustration showing the actual condition of the woman when found. The fastest selling book ever placed in the hands of agents. Single copy 25c. Five copies \$1. Price to agents 100 copies \$12.50. Big edition ready, rush your orders.

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THE HOUSE OF THE GOOD SHEPHERD

W. LLOYD CLARK

This is one of the most dynamic books ever printed on Convent life. It is a revelation of actual practices in vogue behind the prison walls of the Catholic slave pens of America, as revealed in a court of justice through the sworn testimony of former inmates. It embodies the story of the abuse and suffering of a group of girls who gained their liberty from the House of the Good Shepherd of St. Paul, Minn. This book substantiates the truth as previously given to the public in a multitude of other books and pamphlets, only in this case the suffering of the girls was more terrible and the situation more revolting than in any other previous work. Here were girls in their teens, forced into a form of slavery, where their tired bodies were harnessed to laundry machinery, and other machines operated by this lawless, untaxed institution, and made to work from 10 to 14 hours daily and to sleep on knotty beds, made from corn husks in the nature of cheap mattresses, and starved until in their hunger they would eat soup made of meat so rotten that at times dead maggots were visible in it. When unable to finish their allotted tasks, outlined the same for them as though they were convicts in a state prison, they would be thrust into the black hole or beaten by heartless nuns with wash boards or clubs or with any instrument to which heartless, Christless and angered nuns could lay their hands, until at numerous times these girls would be picked up from pools of blood, shed by their cut and bruised bodies, or while unwell they would be submerged in a bath tub filled with ice water until their health would be ruined. Here is at last a book that lifts the lid. It tells the whole story. It keeps nothing back. And every chapter is the testimony of a living, breathing witness. Burning words that come from the lips of the girls themselves. These girls sat in a court of record and told the story of their lives, their abuses and their sufferings, to a judge and jury. When these girls were assured that they were under protection and in the hands of loyal friends and that they would not in the future be punished for any evidence they gave against the institution that had so brutally wronged them, their tongues were unloosed and they gave to the world one of the most revolting stories of human avarice and papal brutality that has ever been printed. The purged testimony of a group of female vultures, robed as nuns and directed by a shrewd and unscrupulous Knight of Columbus attorney could not shake the straight-forward and honest testimony of this group of girls who had suffered all the agonies of convent abuse and were being cared for by trusted and loyal friends. This book tells you in full how the very flesh and blood and bone and sinew of American girls of tender years who had committed no wrong was being coined into dividends for the enrichment of the most heartless and Christless system of tyranny and exploitation the world has ever known. The book stresses the fact that these conditions exist and that these crimes are being committed daily against thousands of other helpless and defenseless girls in hundreds of other Papal slave pens existing on American soil throughout the United States. And that these conditions of slavery are practiced under the guise of religion and fortified behind the apathy, indifference and stupidity of the American Protestant masses. This book is published for a serious purpose. Help us place it in every home in America and it will fire the American conscience to the end that we can gain liberty and emancipation for the white slaves of Rome's industrial sweat shops. We appeal earnestly for your co-operation in the distribution of this book. There is a striking cut on the front of its cover page. We have put the price low for missionary purposes. Single copy for only 25c; 5 copies for only \$1.00; with special rates to dealers and agents of \$12.50 per 100. All books sent postpaid.

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